

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XIX

Philadelphia, December, 1930

No. 3

Christmas Number



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good will toward men."*

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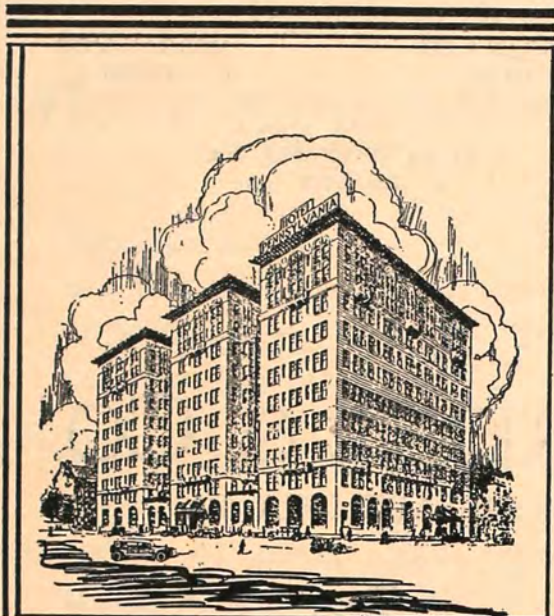
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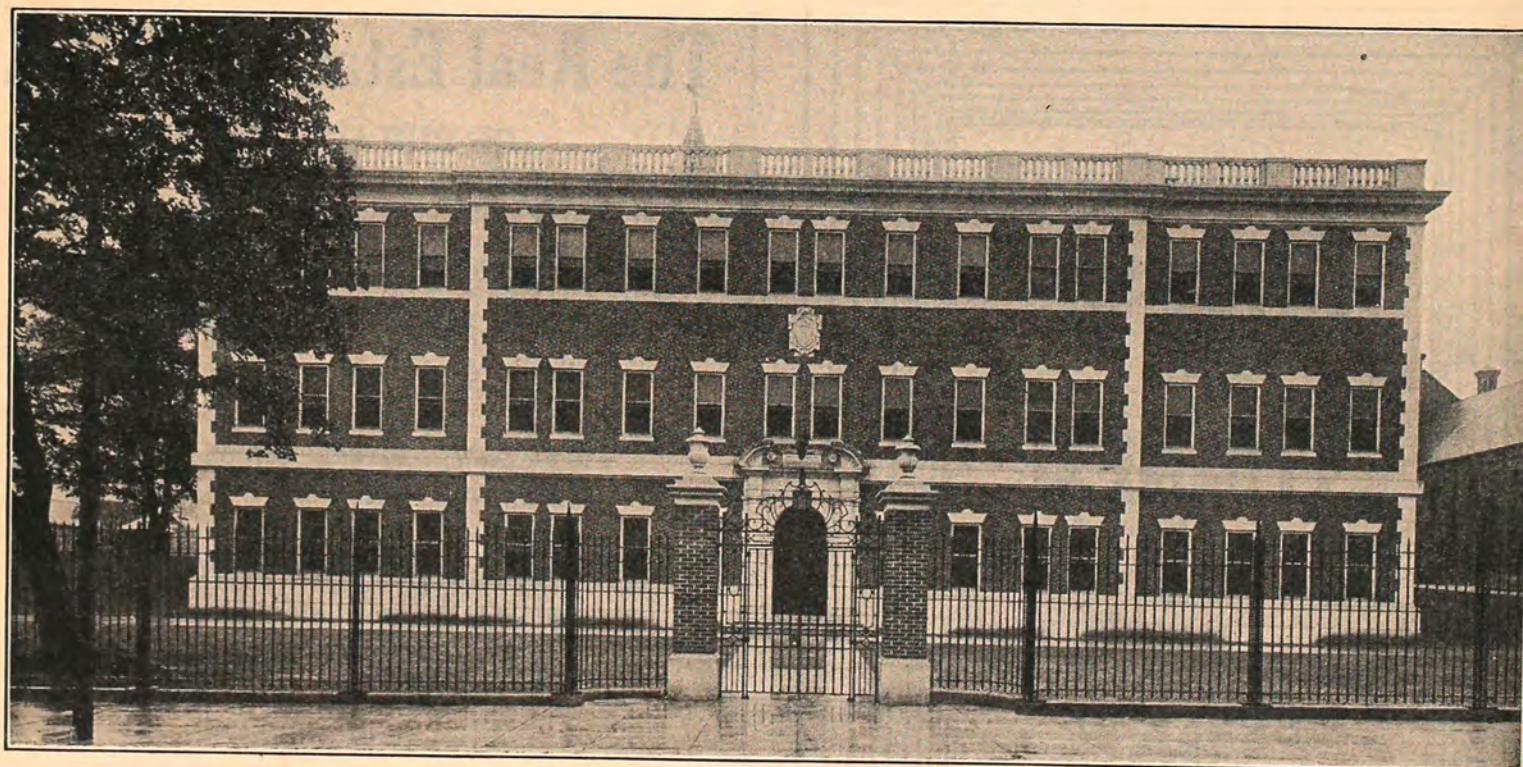
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William Chalmers Covert, D.D. \$1.00
"In view of present popular attitudes toward Christian thought, it is inspiring to follow the argument of the author as he relates the triumph of Christianity over ancient paganism, the preservation of culture by the Church during the dark ages and the present possibilities of vitalizing the Christian cause by a rightful appeal to the emotions and by Christianizing all the fields and factors of modern life."—Charles R. Erdman, D.D.

The Virgin Birth of Christ

J. Gresham Machen, D.D., Litt.D. \$5.00
According to a universal belief of the historic Christian Church, Jesus of Nazareth was born without human father, being conceived by the Holy Ghost and born of the Virgin Mary. Dr. Machen investigates the origin of this belief and argues for its validity after a careful study of the historical and documentary evidence. Dr. Machen is one of the foremost New Testament scholars in America, and is Professor of New Testament in the Westminster Theological Seminary.

The Doctrine of God

Albert C. Knudson \$3.50
This volume, dealing with the doctrine of God as well as with the nature of theology and its place in modern thought, will be followed by another entitled "The Doctrine of Redemption," dealing with the world, man, sin, and salvation through Christ. Together they will cover this field of Christian theology.

Procession of the Gods

Gaius Glenn Atkins \$3.50
Out of the lore of all religions, the author has wrought a pageant of fascinating beauty. In it Confucius walks with the gods of Egypt and Babylonia, Buddha with Jesus of Nazareth, Mohammed with the paler gods of the North. It is the story of all religions, a clear, sound, historical account of their rise, their intimate kinship with the soil, their aspirations, their gods, and their failures.

Give Books for Christmas**Christ or Caesar**

William Lyon Phelps \$1.00
A Christmas Meditation. A very human discourse on the religion of Christ versus the religion of Nationalism. An excellent gift book.

The Shepherd Psalm

William Evans 50 cents
This is Dr. Evans' favorite sermon, rich because of the years of Christian experience and service that have gone before, and fresh because of his recent travels in Palestine. The booklet pleases, both because of its artistic appearance and because of its restful message.

The Jesus of the Poets

L. R. Gribble \$2.50
It is a fact of rich significance that the life of Jesus has inspired thousands of books and that his personality provoked utterance from the great minds of all ages. In this new anthology Mr. Gribble has assembled those poems which have to do with the Life of Jesus. He has presented that phase of the many-sided character of Jesus which appeals to the world's greatest singers. Much of this poetry is quotable; all of it is literary. Both ministers who realize the importance of a telling bit of verse in preaching, and men and women who either admire or worship the Galilean will find this book a lasting possession.

The Splendour of the Dawn

John Oxenham \$2.00
A beautiful and moving story of the times which came immediately after the Crucifixion. Cladius Pudens Flaccus, a Roman youth who flung a stone at Christ as He passed on His way to Calvary, tells of his own reaction to the world's greatest tragedy, and of its effect on the world about him. He tells of the beginnings of the New Way from his own point of view, and how he was gradually drawn into the great movement which was to change the life of the world. Again John Oxenham reconstructs the days when the New Testament was being lived on earth.

Quotable Poems

Compiled by Thomas C. Clark and Esther A. Gillespie \$2.50
A superb anthology of five hundred quotable poems selected from the inspirational verse of three hundred poets. More than a hundred poetry lovers assisted in the compilation of this new book of poems with a modern tone and a wide range of appeal. For all lovers of verse, for ministers, for other public speakers, and for quiet reading at home.

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Henry van Dyke
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The World's Great Religious Poetry

Caroline Miles Hill, Ph.D. \$2.00
"It offers the opportunity to study in succession the poetical thought of all ages and of many nations on such aspects of religion as The Idea of God, Faith, Prayer, Death, and Immortality, etc."—Bishop Thomas Nicholson.

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John R. Oliver \$2.50
This tale begins forty years ago when two very different groups of people were brought together—one in a small American city and the other in a deserted farmhouse in the Laurentian hills. To the French Canadians, Americans were heretics, while to the Americans, French Canadians were members of an inferior race. And yet the Fates drew these same lives together. Anne Randolph and Amyas Dufour are two unforgettable characters in contemporary fiction.

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black and gold. Greeting: "To greet you at Christmas and to wish you happiness in the coming year." Bible text: Luke 2: 11. Size, 3 7/8 by 5 inches. Lined envelope.

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No. 2496. 15 cents each. A design of the wise men with their gifts, printed on parchment stock. Bible text: Matt. 1: 21. Size, 4 by 6 inches in folder form. Plain envelope.

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This folder is sent to you flat (not scored or folded) ready for your printed or written message. Envelopes are included. \$1.50 a hundred; \$15.00 a thousand.

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No. 2440

No. 2440. An exterior scene of a church on Christmas night showing a multitude of stars in the heavens. Combined with this scene is the following sentiment: "While winter skies bring cold and snow, may the surpassing warmth of the Christmas peace attend you now and in the entire year." Size, 3 3/4 by 4 3/4 inches.

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No. 2439. A Manger Scene. The sentiment is as follows: "As Mary's eyes were bent in love and faith upon her infant Son, so may you feel the brightness of His grace this Christmas-tide and throughout the New Year." Size, 3 1/2 by 5 inches.



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CITY MISSION" which is its corporate title.

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DEPARTMENT should so specify.

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CHESTNUT HILL, PA., for the period of one year.

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perpetual endowment of a free bed in this charity.

THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

PRESS OF THE JOHN C. WINSTON CO., PHILA.

Object

1. To promote Unity of Diocesan Life
 - (a) By disseminating news of the Diocese, its institutions, parishes and missions.
 - (b) By printing letters and pastorals by the Bishop from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
 - (a) By publishing reports and appeals.
 - (b) By recording current news and events.

VOL. XIX: No. 3

PHILADELPHIA, DECEMBER, 1930

Fifteen cents a copy
One dollar a year

The Bishop's Message

The most serious problem confronting us at the present time is that of unemployment which affects every section of our country. We do not need to urge our people to give generously to those in need in this emergency,—I am sure that they will do all they can to help the Mayor and those in authority; the Welfare Federation; our City Mission; our Parochial Organizations;—but most of the unemployed *do not want charity, they want work*. Our government, aided by our economic and industrial experts, must profit by our present experience and devise some plan to prevent the recurrence of such a crisis.

It is customary in this month to call your attention to our great needs in the Missionary Field so that our apportionment will be paid in full at the end of the year. I can imagine some of our people at the present time saying that "charity begins at home," and, that we should first think of the need and suffering here. I have never found that those who were generous in giving to the missionary work of the Church failed in their duty to give generously at home.

Let us face the facts. Undoubtedly there are many in our Diocese out of work who cannot give their accustomed offerings to the missionary work in the Church, and if others do not give more generously than in the past there will be a deficit at the end of the year. What would this mean? It would mean that we were carrying the distress of unemployment a step further and were unable or unwilling to pay the salaries of our missionaries at home and abroad. In other words we would be adding to the number of unemployed men and women working in our Missions in the Diocese and in all other places where our Church is at work or in our institutions where we are ministering to those in need. The Church in its spiritual con-

ception is *one great family* and many members of our immediate family (the Episcopal Church) are dependent on our offerings; they are doing a work which we have sent them to do, and we must not fail them in this crisis. Let us all pray that there will be a generous outpouring of gifts to the Missionary Treasury so that our offerings for this month may surpass all previous records.

In January the attention of the people of the whole Church will be concentrated on our Forward Work. As the missionary apportionment is to pay salaries of the missionaries to carry on the *existing work* of the Church, the *Forward Movement* is for *constructive work* in strengthening our foundations by the erection of church buildings and institutions for the extension of the Kingdom of Christ. What a wonderful thing it will be if the response in Epiphanytide is so general and so generous that the National Council can immediately inaugurate a policy by which this constructive work can begin throughout our country. Then through our offerings we will be helping to solve the great problem of unemployment by giving extra work to men and women in every section of our land.

The particular objects commended for our support in this Diocese were carefully chosen. We personally went over the entire list before such selection and therefore can heartily endorse them.

It is difficult to think of a "Happy" Christmas or a "Merry" Christmas with the knowledge that millions of our people are out of work, but we can do something to make even their Christmas a day of thanksgiving, and by doing all in our power to relieve the missionary situation we can make it a *blessed Christmas* to ourselves, and to those who represent us in giving their lives to bring nearer the fulfilment of the Christmas message by preaching the Gospel of the Prince of Peace.

A Christmas Message From the Bishop Coadjutor

The Christmas bells are ringing
 Deep-toned across the night;
 The Christmas stars are shining
 With a holy softened light.
 And my heart is lifted high above
 All sordidness and care
 As I listen to the music of the bells
 Upon the air.

For they tell the old, old story,
 Ever beautiful and new,
 They bring the old-time Christmas back,
 Its joyousness and you,
 And God's best gift through all the years,
 I'm wishing for your day,
 That peace the world can never give—
 And cannot take away.

—Selected.

Yes, Christmas is near! It seems hard to realize that a year has rolled around since I last wrote a Christmas greeting through THE CHURCH NEWS.

Yet how many changes have taken place in the different homes in our Diocese in the short twelve months!

Into some homes new life has come and the prattle of the infant gives a richer meaning to the birthday of the Christ Child.

In some homes children have grown to adult age and no longer speak and act as children.

In some, marriages have taken place and the family is going back to the original pair.

In some, vacancies have been made by removal into a higher life. Blessed, those that have gone! Sad, indeed, those left behind. These removals make heaven seem nearer, but earth more lonely.

Yet to all of us Christmas comes with its message of cheer and hope. The Father sends His Son into the world to lure, by sacrifice and service, His children to Himself; not in wrath, but in love; not to condemn, but to save. "God so loved the world that He gave His only begotten Son."

So "loving" and "giving" are the keynote of Christmas. To have the real happiness of Christmas, we must have this spirit of loving and giving.

Are there those who say, "Christmas does not bring me the joy and gladness it did in former years!" Do not seek for its joy and gladness. Have the spirit of the Great Father. Seek to love and to give one's self to some of His less favored children, and the joy and gladness will come unsought.

Christmas is a day of merriment and joy, but it is a day of wondrous peace. True, as one advances in life the scenes at Christmastide may be very different from earlier days. Children have grown to manhood and womanhood and have homes and families far away from the old homestead. Some who made our Christmas happy are "safe in the Father's Home."

Yet the real spirit of Christmas is the spirit of the Master, "not to be ministered unto but to minister." If we approach the day in that spirit; if we feel that Christmas is a time not to *seek* happiness, but to *make others* happy—then we shall most surely experience a happiness all unsought, yet real and lasting.

Early in the morning, before the festivities begin, come with all the children to the House of God and thank Him for the unspeakable gift of His Son. At His altar pledge your allegiance and receive His Grace; then go forth to make everyone happy with whom you come in contact. In that way alone will you experience the joy and peace which is my fervent Christmas wish for every man, woman and child in this Diocese.

DIVINITY SCHOOL ALUMNI ARRANGE FOR ANNUAL MIDWINTER SERVICE

The annual mid-winter service of the Associate Alumni of the Philadelphia Divinity School will take place on Tuesday, January 27, 1931, in St. Andrew's Chapel of the Divinity School. It is expected that the Rev. Franklin J. Clark, of the class of 1906, will be the preacher. Mr. Clark was at one time Curate of the Holy Trinity, Philadelphia, and has been for many years Secretary of the National Council.

Arrangements have been made to have at this service one of the series of special musical services under the auspices of Mr. Gilbert, Choirmaster and Organist at St. Peter's Church. Organists and choirmasters in the city are to be invited.

Following the service the mid-winter dinner will be held in the library building with special speakers.

INSTITUTION OF RECTORS

The Rev. Thomas Burgess, D.D., was instituted as Rector of All Hallows, Wyncote, on the Sunday before Advent, November 23, by the Rev. Stanley R. West, Dean of the Convocation of Norristown.

The Rev. William Roberts, B.D., was instituted as Rector of St. James' Church, Kingsessing, on the Nineteenth Sunday after Trinity, October 26, by the Rev. James M. Collins, Dean of the Convocation of West Philadelphia, assisted by the Rev. S. Lord Gilbertson, who retired October 1, after a rectorship of thirty-six years at St. James.

The Bishop and Mrs. Garland will be at home on Mondays during December from 4 to 6 P. M., at the Bishop's house, 251 South Twenty-second street.

REPORT OF TREASURER ON DIOCESAN FINANCES

The receipts on account of the Missionary Fund from January to November 20, 1930, were \$274,519.65. This is better than last year at this time. Of the total eleven months' receipts, \$144,355.54 has been sent to the National Council to be credited against our pledge of \$229,000, leaving a balance of \$84,644.46.

In the Diocese, against a budget of \$213,108.88, we have received \$130,164.11, leaving a balance of \$82,944.77 yet to be received if the Diocese is to close the year without a loss.

From November 20 and until our books close, about the middle of January, 1931, it will be necessary for us to receive \$167,589.23 for the year 1930, plus a deficit from last year in the Diocese of \$7,312.20, a total of \$174,901.53, if we are to keep our promise to the National Council and pay our own bills in the Diocese.

Treasurers and Accounting Wardens are urged to forward now all the missionary money they have in their possession and as soon as possible after the close of the year to send in the balance in order that we may meet our obligations promptly.

Early in December statements will be sent to Rectors, Treasurers and Accounting Wardens showing the exact date the books will close for the year 1930, as well as details of their account on the Treasurer's books of the amount paid and the balance expected.

A. V. MORTON,
Treasurer.

Treasurer's Office,
November 22, 1930.

ADVANCE WORK PROGRAM ITEMS ACCEPTED TO OCT. 7 BY SEVENTY-SIX DIOCESES

Reporting in detail to the Field Department, October 7, on the present state of the Advance Work, the Rev. Robert P. Frazier, director of this work, said that seventy-six Dioceses had accepted projects, six had refused, and seven were unsettled. Four branches of the Woman's Auxiliary had accepted projects. The number of projects accepted definitely is 125; tentatively, four more.

"Sufficient advance has not yet been made in any Diocese to give a clear indication of whether or not success will be assured," said Mr. Frazier. "However, I can confidently assert that the Diocesan Leaders, Bishops, Executive Councils or Diocesan Conventions, have for the most part accepted their Advance Work enthusiastically, and with the determination that they will push it to a successful conclusion. In many Dioceses special committees have been appointed, the chairmen of which have been selected with care.

"The reports of the field secretaries indicate that the people of the Church are interested in this movement, that they realize the practical necessity for it and feel confident that their Dioceses can fulfill their self-imposed obligations. . . . It is an encouraging sign that the Church is awakening to the fact that the mission field has been neglected and the responsibility rests with the Church at home to remedy the situation."

"There is no doubt in my mind," Mr. Frazier said later, "that this Advance Work Program, effectively and efficiently carried through, will have a beneficial and lasting effect on budget giving."

"Let poets sing their lilting song

And gaily smite the lyre,
Give me the man who whistles while
He's putting on a tire.—Ex.

Why Every Layman Should Read "Our Expanding Church"

By SPENCER ERVIN

Chairman, Laymen's Central Missionary Committee

Uppermost in the layman's mind on the subject of missions is doubt. Back of this doubt is a sentiment that missions are probably, or at least very likely, an unwarranted interference with the private lives of others—with their customs, pleasures, traditions and beliefs. Re-enforcing this sentiment is the pleasurable fact that the entertainment of it dispenses from any obligation to contribute money. While this doubt exists, general exhortations by the parish clergy, and particular appeals by missionaries can have but a casual and intermittent effect. A little money is raised from time to time, but there is no abiding conviction, and therefore no resolute, regular, support. Without such support missions—and any other enterprise—will and do languish. And because there cannot be a strong effective Church without strong effective missions, the Church languishes also.

The way to alter this condition is to present the facts to the layman and ask him to reflect upon them.

The facts are briefly these. Since its foundation the Church has had for its ideal the development of spiritual life, through the message of Jesus Christ. Spiritual life is interwoven with the life of the mind and the body. Dense ignorance, or pitiable physical conditions, make it impossible to give the message effectively. The giving of the message has therefore included the assistance of the mind and body through schools and hospitals.

The message has to be given through men, and men are imperfect. At times a mechanical view of religion, aided by the love and power—the desire to dominate rather than to give—has brought about coercive measures, applied indifferently to pagans and to fellow-Christians. But there is no theory of coercion in Christianity or in the missionary enterprise which carries it, and no well-informed body of Christians today—certainly not our own Church—believes in coercion.

Our missionaries aim simply to provide an opportunity. You do not see anyone compelling you to entertain stated beliefs, or to attend church. Nor do you see any of our missionaries doing the like in their fields. You do see them building churches, and preaching in them, building schools and teaching in them; building hospitals and working in them. In the community where you live, most schools, and some hospitals, are secular enterprises. But

the Church gave the original impetus to both. How would you like to live in a place where there were no schools or hospitals—and no churches? And if you, in your community, are enjoying the benefits of past missionary efforts, how about helping missionaries to bring these benefits to less favored communities?

This, for the church layman, is the sum and substance of the question of missions. But you won't be convinced by a bare outline. You have many questions to ask all along the line. The answer to most of them is to be found in "Our Expanding Church," just published, obtainable through your rector, or by mail from Church House (Spruce 6650) for 25 cents. The Rev. James Thayer Addison, Professor of History of Religion and Missions of the Episcopal Theological School, Cambridge, Mass., is the author. If you have enough curiosity to read this book, you will be convinced. Twenty-five cents, and an hour of your time, is not much to ask, is it? When you are convinced, you will do your bit toward missions, and when your fellow parishioners do theirs, not only will missions be strengthened, but your parish will be better off than ever financially.

Giving is growth.

LAY READERS' LICENSES

The attention of the Clergy is called to the fact that the Licenses of all Lay Readers in the Diocese expire at Advent. If, therefore, you desire to continue to avail yourself of the services of your present Lay Readers or to use other men, kindly make application for the issuing of the necessary License. A *special License* is required for them to make addresses and should be so noted.

RICHARD J. MORRIS,
Secretary.

Each duty honestly performed makes an easier way for the accomplishment of the next duty.

Habit is a cable. We weave a thread of it every day, and at last we cannot break it.—*Horace Mann.*

If you think the world is all wrong, remember it contains people like you.

Peace is not made in documents, but in the hearts of men.—*Herbert Hoover.*

A Summer's Adventure in Missionary Work

"Won't you try this plan again, for it brings those on the firing line closer to you as well as the message of Christ closer to isolated souls on the very fringe of this great country?"

The above are the closing words of a letter that has come to the Diocesan Field Department from Mrs. A. Abbott Hastings, who, together with her husband, the Rev. A. Abbott Hastings, carry on our missionary work among the Arapahoe Indians on the Wind River Reservation in Wyoming and among the scattered white families on the ranches and in the scattered settlements throughout that vast expanse of sage-covered prairie and mountain country in Wyoming.

The plan referred to by Mrs. Hastings was started by the Field Department as the outcome of a suggestion made by Miss E. Martyn George of St. Paul's, Chestnut Hill. It called for the selection of volunteer workers from various parishes of the Diocese to be detailed during the summer vacation period to assist missionaries in their work in the mission fields. From these volunteer vacation workers the hope is to equip a corps of aids to the Diocesan Field Department who, through their experiences in and observation of the Church's missionary work, would be equipped to bring home to the people of their own and other parishes in the Diocese, knowledge and information about the missionary work in the fields where they had worked.

The plan was put into practical operation last summer when two young women were accepted by Mr. Hastings to assist him at St. Michael's Mission, Ethete, Wyoming. Miss Frances Randall, assistant to the Rev. John R. Hart in Student Work at the University of Pennsylvania, and Miss Charlotte Knorr, also associated in the work at the Transfiguration Chapel, were the two chosen to give the plan its first trial. Both young women paid all their own expenses as part of their contribution of service, so that no part of the expenses were imposed on the mission field to which they were assigned. As to the success of the experiment Mrs. Hastings' comment at the beginning of this article would seem to justify not only continuance of the plan but also its expansion to other parts of the mission fields.

In reporting to the Rev. Malcolm E. Peabody, Chairman of the Field Department, of the great assistance the young women had been to him and to Mrs. Hastings during their tour of volunteer service, Mr. Hastings writes:

"These girls did a mighty fine piece of work and I am confident that the

idea is an excellent one and should be continued or rather increased. Much good can come of it."

Miss Randall and Miss Knorr left Philadelphia for Wyoming on June 27, arriving in Lander where they were met by Mr. and Mrs. Hastings in time to witness the tail end of a rodeo that had



Miss Randall is shown here getting ready for a visitation to a Wyoming rancher's home.

been conducted as part of a three days' Fourth of July celebration. They were then escorted to Ethete, the headquarters of St. Michael's Mission, where they met Deaconess Ross, a graduate of the Church Training and Deaconess School of Philadelphia, and were shown through their living quarters.

The Philadelphia girls looked the mission over and one of their first reactions was to see the need of repairs to

some of the plumbing. Immediately they sat down and wrote letters to friends in Philadelphia calling attention to the needs. Almost immediately there came immediate responses to these appeals in the form of contributions.

After the girls had become familiar with their home base at the mission they were equipped with an old Ford car, and with Miss Knorr at the wheel and with Deaconess Ross as their helper they began their work.

During their nearly two months' work in Wyoming they worked in various places in visiting ranches, teaching children of ranchers and other families and in helping in the work among the Indian children. Among the places they worked were Lander, Riverton, Wind River, Fort Washakie, Upper Mill Creek, Milford and Atlantic City. Included in their work among the white children were visitations to the Indian families on the Wind River Reservation, covering an area of approximately 3600 square miles.

One of the immediate results of their work in teaching was the introduction of a plan for dramatizing some of the Bible stories. Miss Knorr, who is a trained kindergartner, succeeded in developing this plan and in addition introduced finger plays among the children, and also teaching them through the making of dolls' houses and furnishing them how to care for their own homes. The Philadelphia girls obtained a quantity of heavy cardboard carton boxes, and the boys were taught to build the houses and the girls how to furnish them.

Atlantic City, where the girls visited* is a mining town which nestles on the side of a mountain about 8000 feet above sea level and is sixty miles away from the base of St. Michael's Mission. There is a small frame church. Division Dam, twenty miles from the mis-



Miss Knorr is shown here preparing to accompany her colleague, Miss Randall, on a missionary visit.

sion base, was another place visited. The only buildings there are a power house and a government building that was used during the construction of the dam, and a former gambling hall. This point is a centre of a territory surrounded by ranches. Miss Randall and Miss Knorr together with Deaconess Ross visited all the ranches in the neighborhood and found willing responses to an invitation to attend services in the gambling hall.

"It takes some daring, plenty of idealism and much consecration to give over one's vacation to pioneer missionary work. Two girls from the Diocese of Pennsylvania, Miss Charlotte Knorr and Miss Frances Randall, of Philadelphia, did this very thing last summer in Wyoming.

"On July first they arrived at Lander, Wyoming, convinced that they had come to the end of the earth,—they had only reached the western terminus of the

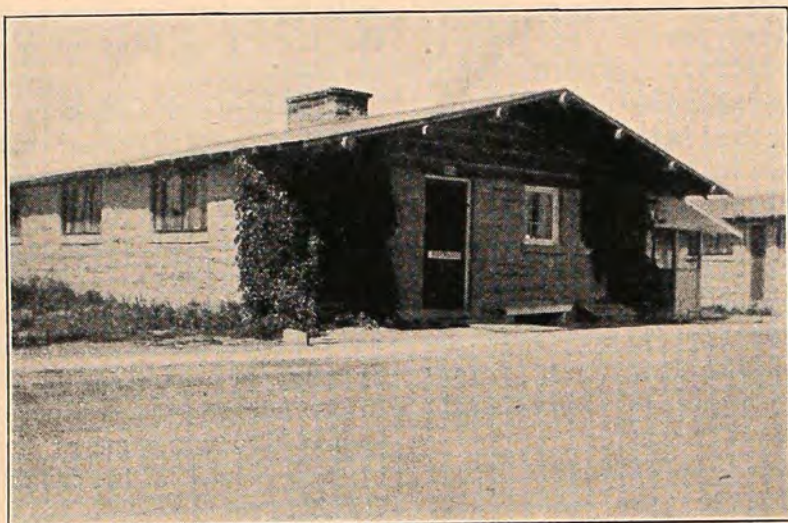
trips, stopping at a secluded spot on some creek for a swim on the hot days, carrying cheer, courage and Christianity wherever they went.

"There were weekly classes in religious education at five district schools where from six to twenty-six white children gathered gladly. Bible stories were told, hymns sung, projects worked out and finger plays taught, to fascinate even the mother or grandmother who 'dropped in.' Many calls were made by the trio on white and Indians alike with the result of an increase in church attendance and the starting of services in remote districts. Classes were held at St. Michael's on our two weekly mail days for the little Arapahoe Indian children who, with their parents, had driven perhaps ten to fifteen miles in a covered wagon to learn, watch and listen from the white teachers.

"Like a picture of by-gone days were the services held in an abandoned gambling hall, near Diversion Dam. The little place was crowded, with some sitting around on the floor, while others sat on boards stretched between kegs. It sounds much like the wild west, but the impromptu altar was sweet with its clean white cloth; lovely flowers were placed on either side of the Cross—put there by faithful souls who rarely attend Church because the nearest one is fifty miles away. The "Trio" had called on all the people in this district who seemed delighted to have some religious instruction not only for themselves, but for their children.

"Then there was a memorable trip to Atlantic City, that old gold mining hamlet of less than one hundred people, although having a population of ten thousand in the old days. From St. Michael's Mission it is a three hours' drive up and up into the mountains. An afternoon thunder storm had changed

(Continued on Page 128)



This is where the young ladies from our Diocese lived during their two months of service in Wyoming. The building is one of the group comprising St. Michael's Mission.

There were no seating accommodations in the building, but that did not affect the ranchers and their families. They brought boxes and boards along and these served in lieu of pews and were greatly appreciated by the fifty or more worshippers. To meet the needs of music a small organ was located at Morton, ten miles away, and this was "toted" to the government building in Diversion Dam.

Following is a sample of a weekly schedule of missionary work which the two girls carried through during their nearly two months of service.

Monday: In the old Ford car with Miss Knorr driving; visited ranches inviting families to services at some point the following Sunday.

Tuesday: Teaching children of ranchers and of government employees.

Wednesday: Taught classes of Indian children.

Thursday: Used the public school, a small white frame building at Upper Mill Creek, to teach children.

Friday: Instructed children at Milford.

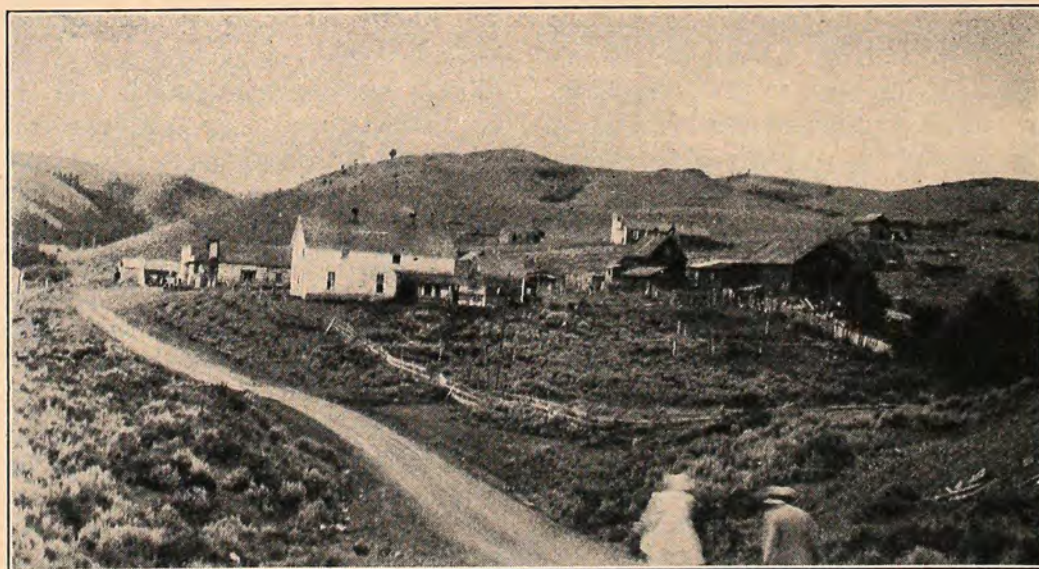
Saturday: Taught children at Wind River.

Sunday: Attended services at some point.

In extending to the Rev. Malcolm E. Peabody, Chairman of the Diocesan Field Department, the appreciation of herself and her husband for the services and help given the mission by the two girls, Mrs. Hastings writes:

Chicago & Northwestern Railroad. Here they took a car and bounced over twenty-two dusty miles on the Wind River Indian Reservation to St. Michael's Mission for the Arapahoe Indians.

"Full of enthusiasm from the start they joined with Miss Adeline R. Ross, United Thank-Offering Worker, stationed at St. Michael's, in a crusade among the Indians and local white ranchers. One look at their weekly schedule and their mileage would convince anyone that these crusaders were very busy, also that there was lots to be done. What a good time they had too, taking along a picnic lunch on their



Quite a contrast between this Atlantic City and the one with which we are more familiar. The etching shows the Wyoming town of that name, 8000 feet above sea level. In the right center, beyond the larger buildings in the forefront, may be seen our Mission with its white front.

Our Student Work at Swarthmore

[This is the first of a series of articles which will be published in "The Church News" relating to the type of work which the Church is trying to do among the students at various colleges and universities within the Diocese through the Commission on Student Work of the Department of Religious Education.—Ed.]

Swarthmore is usually considered a "Quaker" community, but the number of Episcopalian students in the College and School is increasing each year. There are ninety-seven at the College this Term; thirty-four at the Mary Lyon School and ten at the Preparatory School.

Although the rector of Trinity Church, the Rev. J. Jarden Guenther, has only been in Swarthmore since last March, he and his wife have been getting in close touch with many of these young people. They have had the active co-operation of Gustav Meckling, a member of All Saints' Church, Moyamensing, who is preparing for the ministry, and of Constance Enid Smith, who is taking pre-medical work and who expects to become a Medical Missionary. Miss Smith, who has been living at "The Rectory," has re-organized the Primary Department, and, with her three assistants, has increased the enrollment to over forty. Last Spring she secured and helped to train a number of the College girls, who sang at the Special Services at Eastertide. Elizabeth Dickinson, a sophomore, teaches a Sunday School Class.

The College and School authorities have been most cordial in their support of all work for their students. The Dean of the College, and his family, are actively identified with many parish activities. The Headmaster of the Preparatory School is an Episcopalian; his children are in the Sunday School, he and his wife attend the Church and he arranges for his boys to come regularly. Mr. and Mrs. Crist, of the Mary Lyon School, send all of their Episcopalian girls each Sunday to Church and arrange for the rector to meet them informally at the School.

Upon assuming charge of Trinity Church, Mr. Guenther sent a letter to the Episcopal students at College and invited them to an informal "Party" at "The Rectory." This autumn he sent a letter to all former students, welcoming them back to College and telling them of the Services at the Church. At the opening of College, piloted by "Gus" Meckling and "Connie" Smith he visited the various buildings and met many of the former, and new, students. Each Episcopalian Freshman received an invi-

tation to a "round-the-fire" Supper at "The Rectory" on their second Sunday evening in Swarthmore. Twenty-three, out of a possible forty-one, came; nine men and fourteen girls. A week later each of these young people received a letter in which was expressed the pleasure it gave the rector and his wife to entertain them, a cordial invitation to "drop in" at any time, and a card was enclosed telling of the hours of Service. Those Freshmen who did not come to the Supper received a Church notice, with a letter expressing the rector's regret that they had been unable to come.

All of these letters were sent out on personal stationery. The house which has been rented for a rectory, is known as "The Lodge" so that there was nothing to "scare off" the recipient. Even personal letters, on Church paper, to strange students, have been thrown away, unread, because they were thought to be an "advertisement."

On November the sixteenth a second Supper was given; this was for the Episcopal students of the three upper Classes; nine men and sixteen girls were present. The hour for the Suppers is 5.30, the same as at College. The students know that they are welcome to spend the evening, and some do, but that they are perfectly free to leave to keep other engagements. Two members of the Vestsry, and their wives, are invited and help to receive and entertain.

The students come from long distances and have been most interested to have a "home" to which they can come. There are two girls from Cape Town, South Africa, one from Sao Paula, Brazil, and one from England. A brother and a sister are from California and other men and girls represent almost every state in the Union. Even those who have been unable to attend any of the "Parties," have written of their sincere appreciation of the interest taken in them.

There has been a marked increase in the student-attendance; this was true last spring but especially so this winter. There are also many non-Episcopalian students each week. Dr. Scott Barrett Lilly, of the Department of Civil Engineering, is the leader of a Bible Class for young people of college age. This Class meets at the same hour as the Sunday School and is studying the life of Jesus and His influence in the world. Most of the members are at Swarthmore College; one girl is a second year student at Temple Law School today. One of the members, David Brearley, is treasurer of the Sunday School.

The students of the schools will soon be entertained at "The Lodge." Many of them are generous supporters of the

Church and are helping its activities. Sarah Barr is one of the teachers in the Primary Department; Alice Hahn and Julia Ann Crowl are always willing to act as substitute teachers. Last May one of the "Prep" School students, Jay Hall, gave an Organ Recital at the Church for the benefit of the Sunday School, of which he was organist.

Commenting upon the student situation, as he finds it at Swarthmore, Mr. Guenther said, "I am delighted with the way the young people are responding. The one thing that I cannot understand is that the rectors of these students seem to feel no responsibility to let me know that they are now with us. There are at least one hundred and forty-four Episcopal students now living in Swarthmore. To date only *one* rector has notified me. He, the Rev. H. H. Hadley, of Syracuse, also wrote in the fall of 1929 to the late rector. A Roman Catholic layman also wrote me of the presence of two school girls, daughters of a friend of his."

"ABOUT ALL THAT NEED BE SAID ON SUBJECT," SAYS NEWSPAPER EDITOR

The *Daily Telegraph* of Harrisburg, Pa., published the fact that 35,000,000 copies of the Bible were sold in 1929, and thereupon received an anonymous letter saying, "Why do you fill up your newspaper with such bunk as this? Any well-informed person knows this is untrue," etc., etc. To which the *Telegraph*, excusing itself for noticing an anonymous communication, replied editorially:

"The figures are correct. . . . Unfortunately those who choose to condemn the Bible are not searchers for truth, else they would realize with one reading that this book is the most human document ever compiled and the best guide for life ever penned.

"Nothing makes opponents of Bible teaching so wrathful as to be told that, despite their efforts to destroy its usefulness, it continues to grow in popularity.

"It is too vital a book, too strong in its own right, to need any defense here. It has withstood many storms. It will withstand many more. The more it is attacked, the more powerful becomes its influence. It is a matter of history that in times of persecution it has flourished most and has been most influential in the lives of men.

"The figures noted are true. Their accuracy may be easily ascertained. That's about all that need be said on the subject."

Our Prayer Book—Its Roots in the Past

By the REV. HENRY STUART PAYNTER

[Mr. Paynter has consented to prepare a series of short articles on the Prayer Book for "The Church News" which we are sure will be of interest to many of our readers. This is the first of the series. Other articles will appear in succeeding issues. Ed.]

People who know their Bible realize that the Children of Israel, from a very early stage in their history, were accustomed to set forms of worship in their communion with Jehovah. Much of the Old Testament is occupied with liturgical directions for the services of Tabernacle and Temple. The Book of Psalms was composed for use in Jewish worship. Generation after generation followed the customary services of the Temple while it was available. During exile, or in periods when the Temple lay desolate, the worship in the Synagogue was faithfully maintained.

When Jesus was born He was immediately brought into contact with those Jewish religious rites in which every child of His race was initiated and trained. The only time between His birth and the beginning of His ministry when the Gospel gives us a glimpse of Him was that occasion when He was twelve years old, when He went with His people from Nazareth down to Jerusalem, to attend a great religious observance in the Temple. He was not only engaged in the informal attendance upon the discussions of the doctors; but had gone there to participate in the keeping of an important day in the "Church year," and to take His part in the public worship.

After our Lord had begun His ministry, we are told that on the occasion of a visit to Nazareth, where He had been brought up, "as His custom was, He went into the Synagogue on the Sabbath day." The worship in that Synagogue on that Sabbath, and many another,

was a set form of common worship, perhaps very suggestive of our Morning or Evening Prayer.

The Apostles and all the early Christians were also trained in Jewish worship, and continued to attend the Synagogue and Temple. They would very naturally be influenced by their life-long custom when they came to set up services of a distinctly Christian character.

There are in the New Testament several passages which apparently refer to a set form of worship among the Christians. The most famous and most beloved prayer in the whole Bible, the Lord's Prayer, is of course a precomposed form of words, and from the day when the Master gave it to them in response to their request that He teach them how to pray, the disciples used this prayer constantly, as we do today.

As we study the history of the Church after New Testament times, the existence of a liturgical form is constantly in evidence. So early was this custom begun that we cannot set an exact date for the earliest liturgy; but we do know that it was in use before the close of the first century. For fifteen hundred years whenever we can learn anything about Christian worship, we always find it depending upon some sort of a prayer book. They multiplied so greatly that by the beginning of the sixteenth century there were too many such service books, and their variety was causing much confusion in the Church.

Antiquity is one of the admirable characteristics of our Prayer Book. It is well for us to realize that this book which we love and use so much, is one of the links in a long chain which reaches back across the ages. Although there has been progressive development in the liturgy of the Church, and changing conditions have called for revisions in our manual of devotions, yet the worship in our Church today has its roots deep in the past.

ANNOUNCEMENT OF SALE OF A SPECIAL EDITION OF NEW PRAYER BOOK

Announcement is made that it has been decided that 250 copies of the official edition of The Standard Book of Common Prayer will be sold, the date of distribution and the price to be announced later. The edition is limited to 500 copies, of which 250 copies are reserved for the various Dioceses of the Church in the United States, etc., members of the Commission on Revision, and dignitaries of Churches in communion with the Episcopal Church, together with libraries, institutions, and colleges in this country and abroad.

The book, which is now completed, is a folio volume of xli + 614 pages, printed on hand-made paper in red and black, and bound in crimson pigskin. It

measures 10 × 14 inches and 3 inches in thickness. It has been printed by D. B. Updike, at the Merrymount Press, Boston, and is considered an exceptionally fine piece of liturgical typography, arranged in accordance with the best Anglican traditions.

Information about the book or subscriptions for copies, of which a number have been already applied for, should be addressed to D. B. Updike, the Merrymount Press, 232 Summer street, Boston, Mass., with whom the distribution of the copies to be sold has been placed.

Joseph E. J. McGee has been appointed Superintendent of the Church School of Trinity Mission, Gulph Mills, by the Rev. Caleb Cresson, missionary-in-charge.

FREE EDIFICATION

Not only Who's Who in the Mission Field, but also What's What and How is told in the 300 pages of the National Council's Annual Report for 1929, which may be had from the Bookstore, 281 Fourth avenue, New York, for the asking, as long as the supply lasts. With the report are the Canons creating the Council, detailed lists of trust funds and much other financial information, appropriations to Districts and Dioceses, lists of missionaries by fields, foreign and domestic, annual reports of the departments, the bishops' summaries and statistics of evangelistic, medical, educational and financial work in all foreign and domestic missionary districts.

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PROCESSIONALS, RECESSIONALS AND TE DEUMS

In many churches in America there is a custom, which has largely been discarded in England—if it ever did flourish widely there—of singing the opening verse of the processional hymn and the closing verse of the recessional hymn in the vestry room, or behind closed doors somewhere else out of sight of the congregation. Why this is done no one knows, unless it is because choirmasters suppose that choristers, like soaring larks, sound most ethereal when they are unseen.

That is the psychological argument for the practice; for without doubt, there is a tender emotion aroused by music at a distance, especially if it is receding from the ear; as Tennyson well knew when he wrote the marvelous lines,

"O hark, O hear! how thin and clear
And thinner, clearer, farther going!
O sweet and far from cliff and scar
The horns of Elfland faintly blowing."

Whether the emotion thus awakened is religious or not is another question. Very likely it is the same as the wistful longing we enjoy when we hear Annie Laurie floating in through an open window on a summer evening.

And so, because it is done only for an emotional effect of this kind, the Director of Religious Education does well to remind us that, however "good" it may make the congregation feel to hear the distant song stealing on the ear, it deprives them of a right and a duty—the right and duty of praising God in *every* verse of a hymn, and especially the first, which is usually addressed to God. Why should the people be compelled to begin their vocal worship at the second verse, and why make them cease before the last verse

has been sung? Why, for example, should a rector choose the magnificent hymn with which they opened St. Paul's Cathedral, "All people that on earth do dwell, sing to the Lord with cheerful voice," and then let his choirmaster prevent *all* the people from singing with any kind of voice until they reach the second verse? It is an unreasonable deprivation, which has no warrant in Holy Scripture, ancient authors, or modern common sense.

While he was at it, we are glad the Director also paid his respects to long anthem Te Deums. His suggestion that this ancient *hymn* be sung by the congregation is a good one, though seldom adopted. Many of the clergy who have looked down in mercy on the sufferings of their congregations, and noted the disastrous effects long Te Deums have upon modern young-people who love heartiness in a service, have substituted the new chant, Benedictus Es, which, while not so majestic, is also essentially a song of praise. Bishop Rhinelander once said that one of the Church's greatest benefactors would be the man who would set the Te Deum to a popular singable tune, like "Onward, Christian Soldiers." His suggestion is commended without comment to our musicians for their earnest consideration. It is fortunate that while the clergy are heeding the warnings of the best religious psychologists, and shortening their sermons to secure a briefer service, choirmasters should nullify their efforts by abnormally long Te Deums and over-elaborate musical productions, which, however desirable on special occasions, are inadvisable for every Sunday. It is very likely that the ordinary man cannot sustain devotion longer than an hour at a time no matter how good the music is.

DOWN WITH CONCRETE

A few years ago this magazine poured out the vials of its wrath upon all ugly, gray, concrete pavements around churches where another color or material, such as red brick or tile, would harmonize much better with the architecture of the building. The fragrance of our suggestion seemed wasted on the desert air until last month when the newspapers announced that in the middle-west architects were experiencing with colored pavements. Of course, we do not flatter ourselves that they had taken the suggestion from THE CHURCH NEWS; it is only another illustration of how great minds so often run in the same channel.

Now with their moral support we are emboldened to ask the question, "When suburban churches are beautifying their surroundings with shrubbery and well-groomed lawns, why can't city churches, who unfortunately have no place for shrubbery or winding walks through peaceful church-yards, beautify the path to their door by removing repulsive, gray pavements and putting down colored ones, or providing an entrance with appropriate design in some other material than concrete?"

Figuratively, therefore, we cry, "Down with concrete, the symbol of stupidity!" but literally we should like to see it torn up; for it is suggestive, not of heaven whose streets are paved with gold, but of a much less desirable place where there must be an abundance of the materials that are used in concrete, such as cinders and burnt clay. When Pagans and Mohammedans make the approaches to their temples artistically beautiful, why cannot Christians, who have imitated them in so many other ways, do likewise?

We commend this Middle-Western movement to all lovers of the beautiful, as well as to all rectors, church wardens and vestrymen, in the devout hopes that they will follow its lead. All too long have our aesthetic sensibilities been shocked by the drab, gray path that we must tread to enter into the house of God. Now we look for relief. And we hope also that, when next some of our ancient Churches are renovated, their original pavements may, so far as practicable, be restored.

Fall Meetings of Convocations

NORRISTOWN CONVOCATION

The fall meeting of the Convocation of Norristown, held in St. James, Evansburg, October 30, gave an opportunity to see at first hand the great benefits which result when a strong parish shares its resources with one which is having a discouraging struggle to carry on.

When St. Thomas, Whitemarsh, through the generous initiation of its rector, Rev. N. B. Groton, came to the aid of its sister colonial parish of St. James, the small group which had been loyally carrying on at St. James against heavy odds was well nigh discouraged.

In two years the situation has been transformed. Through the volunteer services of Mr. Groton, who in the meantime has been elected rector, and of Mr. Donald Williams as lay reader, a large debt has been materially decreased, the property has been placed in splendid condition and the people filled with fresh hope, so that the services and Sunday School are constantly increasing in value and the parish is also able to do a valuable community service, through the services of Deaconess Kaighn and Morris, in conducting an excellent library in the attractive, remodeled historic old school house, which dates back to the early years of the eighteenth century.

Bishop Taitt and Mr. Howard Wood, Jr., very effectively presented the Advance Work Program to the Convocation and there is every reason to believe that the congregations of Norristown Convocation will be found generously supporting this great forward movement of the Church when their contributions are gathered in Epiphany.

Dean West reported that the request made at the Spring meeting of Convocation for the preparation of the work at Hatboro and Willow Grove had received favorable action of the Department of Missions and provision for same is included in 1931 Budget.

Rev. Ambrose Baczewski reported that the work among the Polish people

at Holy Trinity Church, Conshohocken, is developing a nucleus of faithful and interested members and he believes there is every reason to look for a permanent and useful work.

Rev. Ernest J. Harry gave an encouraging report of the development of Epiphany Mission, Royersford, which he is conducting, along with his work as rector of St. Paul's Church, Oaks, and minister in charge of Union Chapel, Audubon. While the three places give him a very full schedule, especially on Sunday, the people at Royersford are responding loyally to his ministrations.

The Rev. Dr. Lamb, for Hatboro, and the Rev. Mr. Wilkie, for Lansdale, described the great encouragement which has come in their respective fields through the new Parish Houses, which are proving most useful and filling a long-felt need in both Missions.

WEST PHILA. CONVOCATION

The fall meeting of the West Philadelphia Convocation was held at St. Andrew's Church, Thirty-sixth and Baring streets, on October 30, with a large attendance. Reports of missionaries showed satisfactory progress, even at St. Cyprian's, where an open city sewer in close proximity to the Mission constitutes an almost insurmountable obstacle to progress.

The following features of the meeting deserve specific mention: Bishop Taitt's appeal for united support of the Advance Work Program; a fine report by Mrs. R. C. Loving, Chairman of the Social Service Committee of the Woman's Aid; an effective presentation of the Every-Member Canvass program by Mrs. Wm. A. Lippincott, Jr., including a description of striking results obtained through the Canvass in the parish which he represented; a plea for the establishment of branches of the Young People's fellowship in every parish and mission of the Convocation, made by Charles W. Wood, Jr., Convocation Chairman of the Fellowship.

Of timely importance were telling addresses made to the Woman's Aid meeting and the supper meeting by Miss Eleanor A. Deane, Diocesan worker among Italians. Miss Deane is working with the Missionary Committee and the Dean in laying plans for work among fifteen thousand Italians in the Convocation. This work, it is hoped, will begin by January first.

The appropriate climax of the meeting was a stirring evening service in beautiful St. Andrew's Church, with a congregation of over 200 people. This service was arranged in response to requests coming from all quarters of the Convocation. It was conducted by the Rev. Wm. J. Cox, rector of St. Andrew's, assisted by Bishop DuMoulin and the Rev. Robt. J. McFetridge. The music was beautifully rendered by St. Andrew's choir. Two addresses were made. Bishop Taitt briefly described the work of the Lambeth Conference; his address made a profound impression upon his hearers. Following him, the Rev. E. C. Kah-o-Sed, White Earth Reservation, Diocese of Duluth, made an eloquent plea for support of the Church's work among the Indians of our country.

CONVOCATION OF CHESTER

The fall meeting of the Convocation of Chester was held at St. Giles Church, Stonehurst, on October 28, with a very full attendance. After a Celebration of the Holy Communion by the Bishop Coadjutor, the business meeting was held. The outstanding event was the address by the Rev. Robert I. Johnson, of St. Cyprian's Church, New Bern, N. C., whom the Laymen's Committee and Dean Bird had brought up to spend a week in the Convocation talking up the proposed hospital for colored people at New Bern, which is one of the projects in the General Church's Advance Work and for which the Diocese has pledged itself to share in the cost of building.

(Continued on Page 122)

Incarnation Parish, Philadelphia, Commemorates the 75th Anniversary of Its Foundation

Commemoration of the Seventy-fifth Anniversary of the foundation of the Church of the Incarnation, Broad and Jefferson streets, was one of the special events of interest in the Diocese during the past month. The anniversary was celebrated beginning Sunday, November 23, and continuing through to the following Sunday.

During this period many of the former parishioners, who in the many changes that have taken place in the neighborhood had moved to other parts of the city and suburbs and, as the years passed by, became identified with other parishes, returned to their old church home to take part in the anniversary and to worship again within its walls.

In noting the anniversary and reviewing the long history of the parish it is of more than ordinary interest to point out that for over a period of seventy years of its life the Incarnation has had but two rectors, the Rev. Joseph D. Newlin, D.D., whose rectorship covered forty-three years, and the present rector, the Rev. N. V. P. Levis, D.D., whose ministry in the parish as rector covers twenty-seven years.

It was during Dr. Newlin's active ministry in the parish that the present beautiful church and parish building were erected. In addition to the very special gifts of spiritual leadership which he contributed to the upbuilding of the parish in his forty-three years of service Dr. Newlin also occupied a position of leadership in the work of the Diocese and for a number of years was a member of the Standing Committee as well as a member of many Diocesan Boards and Commissions.

In his Anniversary Sermon on Sunday morning of November 23, Dr. Levis reviewed the great work that had been accomplished during Dr. Newlin's rectorship and, in pointing out that the real accomplishments in the history of any parish can only be measured by their spiritual values, read the following extract from the sermon preached by Dr. Newlin when the parish commemorated the Twenty-fifth Anniversary of Dr. Newlin's rectorship.

"The true life and the true successes of any parish consist of things which are only partly cognizable by human eyes. They are fully visible alone to Him Who sees the heart, and who discerns all the far-reaching tendencies and interlacing effects of human actions. What they have amounted to in our own case, it is impossible to say; but if in any de-

gree Christ has been preached and welcomed among us, if the precious seed of Divine truth has been sown in any heart, and has brought forth to any extent the fruit of holy and virtuous living, if wanderers have been restored to their Father, and if penitents have been comforted, if hearts wearied with contending with earthly trials and temptations have been sup-

ported in their struggle, if any of the young have been guided in the paths of wisdom, and if any of the old have been solaced and cheered by the prospect of any eternal rest, if the flame of love has been kindled, and if any salutary influences have gone forth from among us to enrich and to gladden others, devoutly may we thank God for all these evidences that He has not withheld from us the life-giving presence and the gracious and indispensable assistance of His own most blessed Spirit."

Following the anniversary services on Sunday a Parish Supper was given in

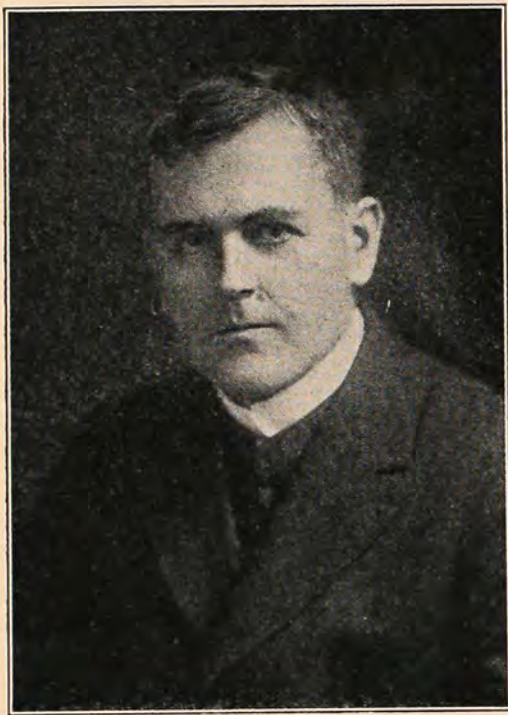


The Church of the Incarnation

The beginnings of the Church of the Incarnation date back to November 29, 1855. In a private residence near Thirteenth and Jefferson streets on that date, a group of people adopted Articles of Association to form a church and selected as its name "Church of the Holy Apostles." First services were held in a hall at the northwest corner of Thirteenth street and Girard avenue. In 1855 the North Broad street section of the city was largely a region of vacant lots and farm lands beyond Poplar street. For a little over four years the congregation continued holding services in the hall and in the meantime

had changed the name of the parish to the "Church of the Incarnation."

They had been looking forward during these early years to a site for a church and had purchased the ground at Broad and Jefferson. In December of 1858 they started erection of a chapel building. First services were held in this building in September of the following year. The first rector was the Rev. Benjamin Franklin, who resigned before a year had elapsed. In 1857 he was succeeded by the Rev. Charles M. Parkman, who resigned also in less than a year. The Rev. Charles Purviance became rector in 1858 and he remained



The Rev. Dr. N. V. P. Levis, who succeeded Dr. Newlin at the Incarnation and whose rectorship to date covers twenty-seven years.

until February 1, 1860, when he resigned.

On Trinity Sunday, June 3, 1860, Dr. Newlin became rector. Up to that time the parish had been exhibiting a feeble growth. Under Dr. Newlin's consecrated leadership a new day and a new spirit was born. The congregation set resolutely to work to raise funds for building a church, and on Christmas Day, 1870, which fell on Sunday, the present church had been completed and the first services were held that Christmas morning, the late Bishop Stevens preaching the sermon. The present steeple, recognized as one of the finest specimens of its kind in the city, was not a part of the church in 1870. It was completed in December, 1885, and was given as a memorial to Mr. George Williams by his widow. In December, 1894, the present parish house was added. Four years later the congregation had succeeded in paying off all indebtedness on its church and on the first Sunday after Easter, in 1898, the

While it is difficult to obtain and as-

semble the accurate information necessary properly to appraise the contribution that many parishes have made to the spiritual life of the Church in the Diocese and beyond the borders of a Diocese, the Church of the Incarnation in its long history has established a record in which the whole Church may feel a just pride.

In the changes of the years, far-reaching in their effects on many of our parishes, this old parish is face to face with new problems with many of its old members moving away from the old neighborhood, and thousands of people of alien races at its very doors.

Twenty-seven years ago when the present rector, Dr. Levis, succeeded to the long rectorship of Dr. Newlin the North Broad street section was still a fine residential district. The migration of the old families to other sections had not yet started to any large extent, and under Dr. Levis' leadership the work inherited from his predecessor was carried on and further developed.

During that period from 1903 many improvements were completed. The new organ was installed as a memorial to Dr. Newlin; the aisles were tiled; the Chancel floor laid in marble; the parish house enlarged and many memorials were given.

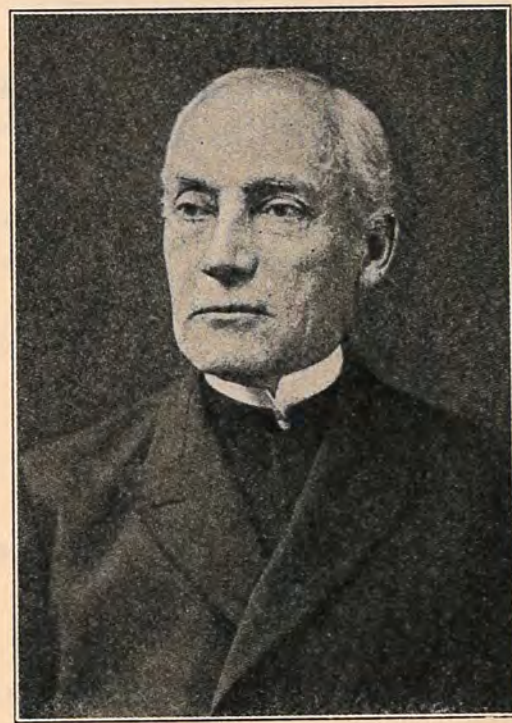
Perhaps the most outstanding results have been accomplished in the past fifteen years of the present rector's ministry is represented in the building up of an endowment fund from \$2500 to \$110,000 during a period of great discouragement and in the face of the increasing removals of the old parishioners and a decreasing membership of communicants.

Records of the parish disclose that, exclusive of the endowment fund, the total receipts of the parish during the past twenty-seven years have been approximately \$400,000. Of this \$40,000 has been spent on improvements and additions, and \$75,000 given to missions and charities. The remainder has been spent on maintenance. Over \$300,000 has been given to the endowment funds of the Episcopal Hospital by members of the parish. One of the greatest gifts of its laity was the one of \$50,000 handed to the rector on Thanksgiving Day, 1920, by Mr. James E. Mitchell, as a contribution to the endowment fund. This was in addition to the gift of the magnificent Chancel windows given by Mr. Mitchell as a memorial to his wife.

The Incarnation also has made its contribution of men to the ministry of the Church. Following is a list of some of these: The late Rev. George Pauly, one time assistant at St. Mark's, Philadelphia was consecrated by the late Bishop Whitaker.

Philadelphia; Rev. Edgar Cope, founder and first rector of St. Simeon's, Ninth street and Lehigh avenue; the late Rev. Andrew Huston, Haughey, one time rector of St. Mary's, Ardmore; Rev. John Knight Shryock, for ten years a missionary in China and now rector of Grace Church, West Philadelphia; Rev. Herbert White Jones, present rector of St. Matthias, Philadelphia; Rev. Richard Y. Bustard, now assistant to Dr. Levis at the Incarnation, and the Rev. Arthur Murray, rector of St. John's, North Adams, Mass.

During the present rector's ministry at the Incarnation the parish records



The late Rev. Dr. Joseph D. Newlin, whose rectorship at the Incarnation covered a period of forty-three years.

show Baptisms, 494; Confirmations, 552; Marriages, 255; Burials, 679.

As in the case of his immediate predecessor the present rector is actively interested in much of the important work of the Diocese, being a member of a number of important committees and commissions. For approximately ten years he has served as Dean of the Convocation of North Philadelphia, and only recently gave his co-operation and leadership to the organization of a community work under Church influences among the thousands of colored people that have settled in the section of the city contiguous to the Incarnation. When the colored Mission of St. Augustine was organized a number of years ago Dr. Levis was a member of the Convocation Committee which aided in bringing about that result.

The Church of the Incarnation was one of the first churches in the Diocese to introduce a vested choir. This parish also has the distinction of being the first to organize a Brotherhood of St. Andrew outside of Chicago and still holds Charter No. 3.

From Diocese to National Church

The Diocese of Pennsylvania is evidently considered a fertile field, which produces leaders in Religious Education.

Three times within two or three years, when the National Department of Religious Education wanted experts it looked to Pennsylvania, and Miss Helen C. Washburn, Miss Lily Cheston and Miss Mary Simms, members of the Department of Religious Education of our Diocese, were selected.

Two other young women who have been identified with our Department have been called to positions in New

York, one in the National Office and one in a prominent parish: Miss Alice M. Young and Miss Katherine Reeve. children between nine and fourteen years of age. Some of the results of this painstaking study will be presented to our Diocese on Educational Day, January 29, 1931.

Miss Lily Cheston, St. Paul's Church, Chestnut Hill, was for many years Chairman of the Committee on Church School Service League or Program, both in this Diocese and in the Province of Washington, and was a member of our Diocesan Department of Religious Education.

gaged her temporarily as *Consultant in Religious Drama*.

Miss Alice M. Young, Church of the Epiphany, Germantown, was associated with Room 30 for one year.

She assisted in many ways the work of our Department of Religious Education. She left to become secretary to the Rev. C. Leslie Glenn, Secretary for College Work under the National Department, and has since been appointed college visitor for the Second Province.

Miss Katherine Reeve for more than five years served effectively as Secretary



Miss Lily Cheston



Miss Mary Simms



Miss Helen Washburn

York, one in the National Office and one in a prominent parish: Miss Alice M. Young and Miss Katherine Reeve.

Miss Helen C. Washburn, Christ Church, Philadelphia, is an active member of our Diocesan Department of Religious Education. She was elected to membership in the National Department and was chosen by that Department to be Chairman of the *Child Study Commission*, which is doing excellent research work, and is also Chairman of the Junior group of that Commission, which is studying the religious needs of

In 1929 she became a member of the staff of the National Department of Religious Education, having the responsibility for preparing materials for Young People, along the lines of World Friendship and Christian Service, and is *Secretary for the Lenten Offering*.

Miss Mary Simms, Chapel of the Mediator, is a member of our Commission on Church School Administration and Secretary for Religious Drama. She is leader for the class in Religious Drama in our Normal School.

The National Department has en-

for the Church School Service League and later as a member of our Diocesan Department, and Secretary to the Director, when the present organization was effected. She was active in the Church Conference League and in the Diocesan Normal School.

She has become Director of Religious Education at the Chapel of the Intercession, New York.

We compliment the National Department on its discrimination, and congratulate the Diocese of Pennsylvania on its leadership!

PLAN FOR SECOND SERIES OF "REFRESHER COURSES" AT DIVINITY SCHOOL

The Philadelphia Divinity School, in co-operation with the Department of Religious Education, is planning to offer the second annual series of "Refresher Courses" at the Divinity School in the week of June 7, 1931.

Last year's course, which was experimental, was well received by those who attended, and its continuance has been requested. Clergy representing seven different seminaries were in attendance, and the enrollment was about equally

divided between residents in the city and out of town clergy.

The general purpose of these courses is expressed in the name Refresher.

For a brief period of time thought will be concentrated on some of the modern problems and ways in which the Christian ministry can meet those problems in a sound, intelligent manner.

The selection of instructors and subjects for the 1931 series is being made on the basis of practical value in parochial life.

The courses will be open to all clergymen and enrollment will not be restricted to our own Diocese or Church.

THE GIFT OF A DOLL

Someone sent a doll to an English medical mission in South Africa, back in 1911 or 1912. The doll was given to a sick African boy in the hospital. That boy is now head man of his tribe, and not long ago he appeared at the mission, offering to provide a much-needed dispensary building, in return for the kindness received years ago. So they are calling the new building the Doll's House.

The entire vestry has pledged itself to attend church every Sunday for a year, in Grace Church, Glendora, Calif.



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¶ Fill in the Subscription Blank below and mail it to THE CHURCH NEWS with one dollar. ¶ It will be a Christmas Remembrance that will be appreciated throughout the year. ¶ Do it now. ¶ THE CHURCH NEWS will send an appropriate Christmas Card to the one who is to receive the paper that it is being sent by you as a Christmas Remembrance with your best wishes.

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Enclosed find One Dollar for a year's Christmas Gift Subscription to THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA, to be sent to the following named person with my compliments.

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SPECIAL NOTE: If it is desired to send the paper to more than one person, attach names and addresses to this blank with one dollar for each additional subscription.

Checks, Money Orders or Postal Notes should be drawn to the order of THE CHURCH NEWS.



LENTEN OFFERING MATERIAL

The National Office has prepared a complete set of materials for use in connection with the Lenten Offering for 1931. The Rev. F. E. Seymour, Director of the Diocesan Department of Religious Education, in directing attention to the matter says:

"The general theme will be 'Our World at Play.'

"A pamphlet containing nine stories, posters, prayer card, leaflets, a world map and offering boxes will be sent to each parish in three shipments immediately after Christmas.

"First the parishes will receive the story book, prayer card, services, map, leaflets and an order blank; next, the set of posters; and finally a supply of offering boxes.

"Two significant changes will be noticed in this material. First, there are nine stories instead of six as heretofore. This provides more flexibility in use. The material may be used over a longer period of time, or a selection may be made. Second, the words Lent and Lenten Offering are omitted from the material.

"This will enable any parish to use the material whenever it best fits into its church school program.

"In this connection it might be noted that this magnificent offering, amounting in this Diocese alone to over \$75,000, is in reality a *Missionary* offering rather than a *Lenten* offering. Many parishes conduct their missionary efforts throughout the entire year, making their accumulated offering at the time of the Annual Presentation Service. Strictly it is not a *Lenten* Offering, for only part of it is received during Lent.

"Apart from sentiment and tradition, a more accurate term for this splendid activity of our church schools would be the *Missionary Offering* of the church schools.

"Then it could include the widespread interest which many church schools manifest by missionary offerings throughout the year, but which they do not report as *Lenten Offering*.

"There are several distinct elements in this matter.

"1. Some schools interpret their Lenten Offering strictly, and report only such money as is raised during Lent.

"2. Other schools engage in missionary activity all the year, and contribute, as their Lenten Offering, proceeds obtained at all times.

"3. Most schools engage in missionary activity all the year, and contribute to missionary objects periodically, though only that portion of their contributions which is reported as Lenten Offering is represented in the grand total of the 'Children's Lenten Offering.'

"It may be only a trivial matter, and

Some Folks Won't Work*—A Review

By the REV. WM. MACD. SHARP

The tragic story of unemployment as experienced by over one hundred Settlement Houses throughout the country. This book, the result of a national survey, is chiefly concerned with the effect of unemployment in terms of Joan, a healthy baby, weighing nine and a half pounds at birth going down to four and a half pounds from the lack of food; in terms of the broken home of Mr. and Mrs. Kurfee due to consecutive lay-offs which broke the morale of the husband. Here is laid bare the frightful cost of unemployment in the breakdown of the individual and the disintegration of family and social relationships.

There is no other group of social agencies so well qualified to tell this story. The settlements live in hourly contact with the people they serve and they "have had to watch families at one time self-respecting and competent become discouraged, shiftless, and finally perhaps anti-social."

The author, a sometime member of the University of Wisconsin faculty, is not primarily interested with the cycle of business depression but with the constant and ever increasing problem of unemployment even in so-called prosperous times. It's an answer to the charge of those who have had jobs, that "Some Folks Won't Work." The cases cited are all of those who will work.

Even for one acquainted with the social conditions of Philadelphia it was a revelation to discover that in this city in April, 1929, there were 10.4 per cent of our workers out of a job, in round numbers 100,000. That in the section south of Washington avenue and east of Broad street that one in every five was out through inability to find a job.

Whatever the cause of unemployment, whether it is due to seasonal slackness,

market changes or depression, it all means the same to the worker. He is "Let Go." To Mr. Raymond, a roofer in Philadelphia, four months' enforced idleness meant that his family of nine were forced to live on the \$7 weekly wage which Joe, fifteen years old, made as an errand boy in a drug store. School delinquency, undernourishment and sickness were the result.

The curse of being "Let Go" is only realized when men start "Hunting the Job." It means that they have been sentenced to endless days of disheartening search for something to do. For Thomas Karekin it meant getting his supper at five o'clock, his little children helping him to tie gunny sacks on his feet, which were to keep his feet from freezing in the all-night wait in the fields outside the factory gates. This was repeated every night for seven weeks until he landed a job at the Ford plant. That was seven years ago, but this year his son froze his feet standing in the same line.

The effect of this on the human personality can be seen in the case of Doney. "He used to be master in his family. Now he acts humiliated in his own home. His wife reproaches him before the children and visitors but he does not answer or try to justify himself." Men are driven by economic pressure to bootlegging and dope peddling.

This book is an answer to the philosophy of "getting-on." It forces us to think of the consequence of our success in terms of the character it produces in our people.

**Some Folks Won't Work*, by Clinch Calkins; Hartcourt, Brace & Co., \$1.00; pp. 200.

Shakespeare reminds us that 'comparisons are odorous,' but obviously schools in class 2 appear to be more diligent, when as a matter of fact many schools in class 3 may be actually giving more to missionary causes than schools in class 2, while schools in classes 1 and 3 retain the practice of the Founder of the Lenten Offering.

"Perhaps there is no need of a uniform practice as it is largely a matter of bookkeeping. In the interests of the church schools themselves, however, there ought to be some way in which all their contributions to missionary objects might be reported and made public—for the aggregate would be *much more* than \$75,000 which is now regarded as their contribution to the general work of the Church."

Bishop Littell's second son, who has been teaching at Boone School, Wuchang, China, entered the General Theological Seminary this fall; a man in Honolulu who has been making a success as a banker is giving up that work to study for the ministry, and the son of the bursar of the Honolulu Diocese is giving up a somewhat similar position in New York, to enter the General Seminary.

Two statistics coming from entirely different sources met on one typewriter. One said, ninety per cent of the members of St. Paul's Mission, Farrell, in the Diocese of Erie, are contributors to the mission. The other said, ninety per cent of the population of Farrell are foreign-born.

The Sale of Christmas Greeting Cards

*A Special Box of Twelve Cards, Designed and
Sold under the auspices of the
Diocese of Pennsylvania*

The people of every parish in the Diocese can make the sale of these beautiful cards an easy and successful way of raising money for the work of the Church.

When this box of cards is offered for sale, no gift of money is asked for, but an opportunity is offered to obtain superior greeting cards not purchasable in the shops or elsewhere and which are well worth the dollar asked for them.

Nearly everybody buys from some dealer, during the season, one or more dozen Christmas Cards. Every year hundreds of persons sell Christmas cards to get money for personal use. Some one in every parish can be found willing to do as much to help the work of the Church.

It can be assumed that there are in every parish some persons that know how to sell goods. Is there not some one of these in your parish who would form a small selling force among the members of the parish organizations?

Almost every scholar in the Church School can sell a box or two to the folks at home. With an organized plan for selling, a large part of the Lenten Offering can in this way be secured.

At the Annual Bazaar, the Box of Cards would be a profitable item. Lay the Display Folder, full length, along the counter of the booth and the cards will sell themselves. What a substantial sum would be raised if a number of boxes were sold equal to only half the membership. It can be done if the plan be fairly tried.

Due to the fact that it is now too late to manufacture another edition of these cards, and that the limited stock on hand is being depleted, it will soon be impossible to fill repeat orders.

It would, therefore, probably be more satisfactory to you, and would avoid disappointment on the part of those who expect to purchase from you, if your order were placed promptly and for as many cartons as you can possibly handle.

Address all correspondence to DUDLEY P. BROWNE, Agent for the Field
Department, 202 South 19th Street, Philadelphia

ST. CLEMENT'S OBSERVES ITS PATRONAL FESTIVAL NOVEMBER 21 TO 23

Beginning Friday, November 21, and continuing through the First Sunday in Advent, November 30, the congregation of St. Clement's Church, Twentieth and Cherry streets, commemorated the annual Patronal Festival of the parish with appropriate ceremonies and services on each day.

On St. Clement's Day, Sunday, November 23, the commemoration began with a Corporate Communion of the congregation. At the 11 A. M. service, there was a Festival Procession and the sermon was preached by the Rev. Father Joseph, Superior of the Order of St. Francis, Mount Sinai, Long Island. The Rev. Thomas Ayres Sparks, rector of the Good Shepherd, Rosemont, was the preacher at the night service. On Tuesday night a parish tea, reception and entertainment was given in the Parish House for all the members of the congregation. The offerings at the service on Thanksgiving Day were for the Episcopal Hospital. On the First Sunday in Advent there was a Corporate Communion for men and boys at 7 and 8 A. M. The Rev. Shirley Carter Hughson, Superior of the Order of the Holy Cross, was the special preacher at the 11 A. M. service and at the night service the Rev. Thomas Burgess, rector of All Hallows, Wyncote, was the preacher.

BROTHERHOOD ASSEMBLY HOLD ANNUAL MEETING

An especially attractive program was presented at the Annual Meeting of the Pennsylvania Assembly of the Brotherhood of St. Andrew in St. Mary's, Ardmore, on Saturday night, November 29. That for the Senior included "Impressions of the Lambeth Conference," by Bishop Taitt followed by discussion. The Juniors' program included a "Conference on Prayer and Service," led by Thomas Herrin of the House of Prayer Chapter. Following the Supper at 6.45, addresses were made by Captain Conder, of the Church Army, and by the Rev. John G. Roak, assistant at St. Paul's, Overbrook. At 8.45 the Rev. Royden Keith Yerkes conducted the preparation service for the Brotherhood's Advent Corporate Communion. The October meeting of the Assembly at St. John the Evangelist's was largely attended and the Brotherhood desires to express its appreciation to Dr. Barton for his helpful and inspiring address.

Among the records for long-continued faithfulness is a Church Periodical Club donor who has been sending the weekly magazine *Life* to an unknown friend for thirty years.

Open Larger Headquarters for the New Work Among Colored People in North Philadelphia Convocation

With the approval of the Diocesan Department of Missions on the recommendation of Dean Levis of the North Philadelphia Convocation and Archdeacon Phillips, the work started last March among the thousands of colored people living in the section of North Philadelphia east of Broad street and north of Girard Avenue, has been established in larger quarters and, pending further expansion of the work, has been given the name "North Philadelphia Community Center."

On Sunday, November 16, religious services were held in a large ten-room private residence at 1301 Master street, that has been leased as a headquarters for the type of service it is aimed to give among the colored families. Since last March, until the removal to the Master street location, the work has been carried on from the parish house of the Church of the Incarnation, Broad and Jefferson, which was generously loaned by the Rector and Vestry of that parish.

Development of the work and the need for extending it so as to give opportunity for service, seven days in a week, made it important in the judgment of Dean Levis and Archdeacon Phillips and the Rev. James N. Deaver, rector of St. Thomas Church, Twelfth and Walnut streets, that the work be moved to another location. The house at 1301 Master is nearer the center of the congested colored population than was Broad and Jefferson streets.

The work was started last spring following a survey made by Dr. Deaver, which disclosed that approximately 10,000 colored people were living immediately north of Girard avenue and east of Broad street, with virtually no reli-

gious communion ministering to them. His suggestion that a religious and community work be started received the approval and co-operation of both Dean Levis and the Archdeacon. It began in a small way by the gradual organization of a Sunday School which met in the afternoons in the Incarnation Parish House and by a religious service each Sunday night at 6 o'clock.

In the new location Dr. Deaver has been successful in obtaining the services of three colored workers to assist him, Mrs. Bessie F. Brown, Mrs. Kate W. Taylor and Miss Louise Robinson. Arrangements have been made to keep the center open every day in the week, and encourage children to make it their headquarters in the evenings and after school hours and on Saturdays.

Already a Sunday School of approximately twenty-five to thirty children has been organized. The religious services are gradually bringing together a congregation that averages from twenty-five to forty adults at each service.

Archdeacon Phillips has asked THE CHURCH NEWS to direct the attention of our church people generally to the need of equipment to help in the work of development. Already through friends he has obtained some equipment. Chairs are needed; it was necessary to hire those used on the opening Sunday. A small organ, a small altar, tables for use in day classes for the children, funds to help buy coal and to help pay a caretaker are immediate needs.

Any individuals or organizations desiring to help in the work are asked to communicate with Dr. Deaver at his home, 1930 North Camac street, or Archdeacon Phillips, 202 North Sharpnack street, Germantown.

NEW BROTHERHOOD CHAPTER AT ST. MARY'S, ARDMORE

On November 12 the National Council of the Brotherhood of St. Andrew issued a charter to a new Junior Chapter organized at St. Mary's, Ardmore, with twenty-four members. Officers of the new Chapter are: Allen E. Shubert, 3 Iowa avenue, Narberth, Director; Samuel B. Goldsmith, 17 Spring avenue, West Ardmore, Vice-Director; Robert Morris, 216 Carol Boulevard, Highland Park, Secretary; William L. Azpell, Jr., 15 Cricket Terrace, Ardmore, Treasurer; and William H. Helzer, 209 Cricket avenue, Ardmore; Siddons Harper, Jr., 123 Thompson avenue, Ardmore; Fred Egmore, 19 Elmwood avenue, Narberth, Counsellors.

To a discriminating family, or several friends, who would appreciate a charming Southern home for the winter, I can offer either two or three rooms with private bath and shower. Delicious, well-served meals, mild climate, in Piedmont, North Carolina. Four golf courses, tennis, and two country clubs.

Address, MRS. A. TYREE DILLARD,
1012 North Eugene Street,
Fisher Park, Greensboro, N. C.

Here and There in the Diocese

A series of lectures on Church Doctrine is being given at St. Clement's Church, Twentieth and Cherry streets, on each Friday evening (except the first Friday in the month) at 8 o'clock, by the Rector, Father Joiner. Two or three have already been given, but each is complete in itself, and the series can be entered upon at any time. Visitors are always welcome at St. Clement's.

The Brotherhood of St. Andrew and St. Martha's Guild of Calvary Church, Conshohocken, last month set into motion a plan of parish visiting, which included strangers in the town and also those living in the town who might have no church affiliations. The names of all who might be willing to have the rector call are given to him. The Rev. Stanley R. West, rector of the parish, is acting as general chairman of the parish visitation program.

Miss Ella L. Beerhalter is in her forty-ninth year of continuous service as organist at the Church of St. James the Less, Falls of Schuylkill.

Denver is headquarters for the Rev. Homer E. Grace, a deaf priest who has charge of the Church's work for the deaf, not merely in Colorado, which is a large field in itself, but also in Nebraska, Iowa, South Dakota and Minnesota, and he ministers regularly to his scattered flock.

All Saints, Darby, has prepared and distributed a twenty-page booklet among the members of its congregation and others in the community, giving full and complete information in relation to all the activities of the parish. At the top of each page is a calendar for each month up to and including June, 1931, with certain dates printed in red. Below the "red" dates on each page is printed, also in "red," details as to special services and other special events for the month. The booklet contains "Foreword," by the rector, the Rev. George B. Krantz, Jr.

An inspiring International Service was held in the Chapel of the Prince of Peace, on Sunday evening, November 9. The Chorus of the Russian Orthodox Church of the Holy Virgin and a group of singers from the Cheney Normal School furnished the music. The congregations of Philips Brooks Chapel and the Chapel of St. Simon, the Cyrenian, under the leadership of their vicars, joined in the service. In addition the Italian people of the neighbor-

hood were well represented. The thought behind the service has been to bring the various peoples in the district to a common appreciation of the cultural contributions of each other.

In Calvary Parish, Conshohocken, Wednesday, November 15, was set aside as a "Travel Picture Day." In the afternoon Mrs. Read and Miss Wood showed lantern slides and moving pictures of their camping trip in the Canadian Rockies to the Married Members G. F. S. In the evening the men were shown views of Alaska taken by Dr. William H. Moore.

"Jimmy" Dykes, of the World Champion Athletics, shared honors with Captain Ashley C. McKinley, third in command of the Byrd Expedition to the South and with Mayor Mackey of Philadelphia, at the Annual Men's Dinner of the Chapel of the Mediator on Friday night, November 15, when nearly 400 men of the parish and their friends gathered together. The Rev. Mervin Wanner, who entered the ministry from the Mediator and who had just returned on furlough from his Alaskan Mission field, was also a special guest.

The Men's Guild of St. George's, East Indiana avenue and Livingston street, at one of its meetings last month, decided to devote the entire season to a study of Church History under the direction of the missionary-in-charge of St. George's, the Rev. A. J. Arkin.

Upwards of twenty active military units, American Legion Posts and other war veterans' organizations, in addition to the War Mothers, participated in the Armistice Day services on Sunday, November 9, conducted by the Rev. Robert J. McFetridge, rector of the Church of the Redemption, West Philadelphia. In addition to Mr. McFetridge, who is Division Chaplain of the 78th Division and who was Chaplain of the 108th Field Artillery during the World War, three other priests, all of whom have seen services as Chaplains, assisted. They were the Rev. H. A. F. Hoyt, rector emeritus of St. John's, Cynwyd; Rev. Wood Stuart, rector of St. Martin-in-the-Field, Chestnut Hill; Rev. Richard H. Gurley, rector of St. Martin's, Radnor, and Rev. Alfred M. Smith, rector of St. Elisabeth's, Philadelphia.

The Rev. and Mrs. Thomas Burgess were the guests of honor at a reception given by the vestry of All Hallows, Wyncote, on Monday night, November 17.

The Rev. and Mrs. John R. McGrory are receiving congratulations on the birth of a son, on November 14, at their home in the rectory of St. Bartholomew's Church, Wissinoming.

The Rev. Floyd W. Tomkins officiated at an Armistice Day service for the Federation of French War Veterans, in Holy Trinity Church, Rittenhouse Square on Sunday morning, November 16. The city was officially represented at the services by Mayor Mackey and the French nation by its Consul, Rene Weiller. Dr. Tomkins was assisted in the services by his son, Rev. Floyd W. Tomkins, Jr.; Rev. B. Janney Ruderow, Vicar of Holy Trinity Memorial Chapel, and Rev. Victor Rahard of the French congregation of St. Sauveur.

Through the kindness of the Bishop White Prayer Book Society, Trinity Mission, Gulph Mills, has been presented with one hundred copies of the New Prayer Book.

An interesting Sunday evening service followed by a discussion is now held in the Chapel of the Church of the Incarnation, Broad and Jefferson streets, by Horace Peret, of the middle class of the Philadelphia Divinity School, among the students of Temple University. A considerable group of students attend these services.

A beautiful altar rail specially designed to harmonize with the Reredos was dedicated on Sunday, November 23, in the Church of the Good Shepherd, Kensington, as a memorial to Mrs. Emma J. Goodfellow, wife of the rector of the parish. It was the gift of the parishioners. Dr. Goodfellow officiated at the dedication. Mrs. Goodfellow died November 23, two years ago.

The Woman's Guild and Auxiliary of St. Luke's Church, Kensington, on St. Luke's Day, presented to the parish, a gift of \$100 towards the coal fund and \$100 was presented at the same time from the Altar Guild fund. On All Saints' Day the four children of Mr. and Mrs. James Dowling stood before the Altar and presented a beautiful silver and gold lined Chalice and a Lectern Bible as memorials to their parents. Two of the children, John and Matilda, are still members of St. Luke's, one is a vestryman and the other a Sunday School teacher. James, a former vestryman, and Mrs. Anna Downing Orbann, are active workers in other parishes.

The Woman's Auxiliary Department

Edited by SARAH M. DISSTON

Invisible Things of the Spirit

By SARAH D. LOWRIE

There is a picture, once very popular when the French school of painting of the Messonier school had a great vogue over here, by Vibert, I think.

A missionary monk telling his eager story to a group of splendid, well-placed clergy, who lounged in an easy after dinner attitude, giving him an astonished but not very serious hearing. One only of the group, perhaps the host, seemed to labor under an inward compunction, as though in weighing his life against this artless tale, he found a chagrining discrepancy between his standards of success and those of the little missionary.

Any selfless, ardent soul, counting on the sympathy of his fellow men causes just such an inward disturbance in all of us worldly minded folk. Our reaction may be a gift, a curt dismissal, a successful attempt at indifference, or a changed life, but inevitably something happens, recognizable or not.

Sometimes I have wondered if it were not pure self indulgence to give myself each month the benefit of contact—seeing and hearing contact that is of the unselfish, unflagging ones who by some inward compulsion are led to pour out their thoughts to us about their work and its possibilities at the meetings of the Diocesan Committee, the first Wednesday morning of each month.

For the spiritual radiance of sheer goodness, sheer devotion, is so far outweighing any gift we as a group seem likely to make either out of our own, or out of the funds intrusted to us, that always we leave that upper room genuinely in debt to some simple follower of Jesus for the momentary glimpse of the reflected light from His light on their faces.

One could not be sure therefore that, when the committee in charge of the program for the Washington Synod that this time met in this one of the thirteen Dioceses, asked Mrs. J. Willis Martin to hold a replica of her monthly Diocesan meetings as a kind of sample to the visiting delegates of what the only Diocesan committee in the country was like—one could not be sure that the spontaneity and the spirituality of the real thing could be got across by the mere reading of reports. The reports had to be cut down to two minutes and had to be instantaneous of effect, which was

hard on people who know very well how to tell a story in their own way, but for the most part a continued in our next story, to an audience that knows what has gone before and is aware of all of the local points.

And then too, the Diocesan Committee hardly ever pauses to count what it has done. New every morning is the necessity laid at its door, and born of the need is the help forthcoming.

By not limiting itself to any routine of service, but accepting its inward response to a need as a command to serve, no one program of reports could convey the complete irregularity of its programs. Interruptions are its spiritual leadings. When its members pray they listen, and that too not to a prayerbook supplication, but to a messenger whose credentials are the needs of the helpless—the “least of these My brethren.”

But the two-minute reports, from the Secretary's to the last one about prison fancy work, read for Mrs. Jump, who was ill, carried at least an energy of devotion, for I am told that the audience was moved and breathlessly interested. Mrs. Martin's interpolations and perfect captaincy would always carry conviction and stir one's blood to a quicker measure. And so the hospital and woolshop and supply bureau, the juvenile court, and relief for unemployed, and foreign-born work in and out of settlements, and the hospital follow-up visiting, and the current events and housing survey reports at least made a brave showing of opportunities, and a genuine desire to meet them. I do not know however what those visitors got out of that little one-act replica of a power for good in this city which

“Blesses those who give
And those who take.”

And which in a faint—a very far off, humble way reflects something of the understanding that the disciples, seeking finite words for an infinite quality in their Master, commemorated in that phrase:

“Having compassion for the multitude.”

For these invisible things of the spirit are what keeps the Diocesan Committee alive.

UNITED THANK-OFFERING

The Annual Fall In-gathering of the United Thank-Offering was held in the Church House on Thursday, October 30. At this time something over \$10,000 was taken in, together with the amounts that reached us after the meeting, which brings our grand total to \$56,000. Let us remember that we have one more

year only before our Triennial at Denver, and let us all make every effort possible to retain the place of the Diocese of Pennsylvania as the largest contributor to this Offering of all the women of the Church.

EMILY M. INGERSOLL,
Treasurer, U. T. O.

SPEAKER FROM CHINA

Dr. Mary L. James, of the Church General Hospital, Wuchang, China, will be the speaker at the December meeting of the Foreign Committee which will be held in the Church House on Wednesday morning, December 17, at 10.30.

MISSIONARY FROM ALASKA ANSWERS OLD QUESTION STILL RAISED AT TIMES

The Rev. John W. Chapman for the past forty-three years in the missionary service of the Church in Alaska has been fulfilling a number of engagements in the Diocese speaking in several pulpits and at Woman's Auxiliary meetings. In an interview Mr. Chapman answered a question, sometimes raised even by church people, whether foreign missionary work is worth while.

Mr. Chapman's missionary post is Anvik, three hundred miles south of the Arctic Circle and four hundred miles up the Yukon River from Behring Sea. His work is largely among the Indians of the Tinneh group. It may be interesting to note that Mr. Chapman went direct to his missionary work in Alaska from missionary work along New York's Bowery.

Describing conditions when he first arrived at Anvik, he said: "The people were absolutely uninstructed and were living in practically the same condition and according to the same ideas and habits of life as their ancestors. They were clothed mostly in skins and were getting along almost wholly by hunting and fishing. They were living in underground houses, dark, dismal and filthy, and they knew no English and we didn't know their language.

"This situation has changed entirely. The people are now living in decent log houses; they have learned our language; they have come into our Church; they and their children have been educated in our schools; they have cultivated habits of cleanliness, order and industry. They have learned self respect. They have even learned self government, for at Anvik, we have a little democracy of our own, the few officials of which are elevated by the votes of men and women alike. They pass the few laws that are needed, and they maintain order and decency. I may note as an interesting fact that for years I have not seen a drunken man in our little community. Long before you adopted prohibition here, we imposed it upon ourselves up there. We also enforce it. The natives and the traders alike drive the bootleggers out as fast as they appear. I may add that what I have said about Anvik is true of most of the other little communities where our missionaries and those of other churches are at work; and I think it is an adequate answer to the question whether foreign missionary work pays."

A meeting in the interest of personal religion is held at eight every Sunday evening in the year in the Parish House of St. James the Less, with a welcome for all comers.

CHAPLAIN ALLEN SENDS "S. O. S." FOR HIS NEEDS IN HOSPITAL WORK

There are two conditions of ill-health of which most people are afraid; the condition of contagious sickness and the condition of mental sickness. Surely these two classes of sufferers demand our utmost compassion. The hospitals in Philadelphia that care for these two classes of sufferers have some needs.

Byberry has musical needs. The Cabinet Organ that has done fine service for years has given out, just honest old age. Has not some parish or parishioner a good usable organ that could be donated to the Chapel on the women's side.

Also are there not pianos that are being changed for new, either square or upright, that could be given to replace four in our Wards which are no longer usable and are not even ornamental. We will gladly fetch any such that generous hearts will give us. And as a special secret I will tell you that if some little group would give me one hundred dollars I can buy for that sum about five pianos that will do us good service for years.

Then the Hospital for Contagious Diseases has started a new beneficence, a Ward for hopeful tubercular cases. We start with about seventy-five men, and this means an opportunity for religious work and services that we have been looking for for seven years. These are not bed cases, the men can walk about, though there are periods of enforced rest each day. Such greatly need recreational aids, entertainment and religious services.

A room has been secured. An enthusiastic Church woman is the Superintendent Nurse. Much is going to be done that will tend to create that atmosphere of cheer that is so helpful in sickness.

How about a portable pool table? Who says count me in?

As soon as arrangements can be completed there will be a simple religious service every Wednesday morning with a Celebration of Holy Communion as occasion offers.

A piano has already been provided. The prime needs now are a moderate sized Altar, Prayer Desk and Lectern, also suitable Hangings. We have a Bible. The Bishop White Prayer Book Society has generously given us some Prayer Books, and Hymnals are forthcoming. Altar Ornaments and Linen, we have faith, will be provided in due time.

Listen! Have you not forgotten that old Altar? Look it up! There is a Lectern and Prayer Desk hiding somewhere, overlooked and forgotten. Tell us; we will play "hide and seek" and gladly fetch our trophies home.

The Superintendent Nurse has also another pressing need for help. Will not some lady or ladies volunteer to form a little committee of perhaps twelve who would offer to give two hours a week. If three ladies would come and bring material for "darning stockings" for just two hours each week, that would only mean a turn once a month for each group. We will generously find the "holes." Please come and fill them up. The Ward is on the site of the old hospital on the corner of Luzerne and Front. It is a simple but most valuable bit of help, and it is hardly fair to expect these dear suffering men to "mend their own socks."

If generous friends will please communicate with the Priest Chaplain and so help in this active branch of City Mission work, he will be glad to make necessary arrangements.

W. FRED ALLEN, *Chaplain*,
Byberry Road, Somerton, Phila.

DIOCESAN COMMITTEE NEWS

On Friday, November 14, the heads of all the Women's Aid to the different Convocations met Mrs. Martin at luncheon to discuss ways and means by which the parishes could aid in meeting the need of the City Mission for garments of all sorts during the hard winter that is ahead of us. As a result of this meeting it was decided that the Convocation Chairmen will have charge of seeing that each parish in the different Convocations collect, and send, a certain number of garments for men, women, or children, to the City Mission, each month for the next five months. Mrs. William Cornelius, 79 Merbrook Lane, Merion, will act as General Chairman and each Convocation will report back to her.

Any money contributed instead of garments will be deeply appreciated and will be used either to buy shoes or to pay the women who do the sewing for the City Mission. All money for this fund should be sent to Mrs. William H. George, Treasurer of the Diocesan Committee, at the Church House, 202 South Nineteenth street.

The supper club for hungry women and children will be started at St. Barnabas, Kensington, as soon as enough money has been received. Contributions for this should be sent to Mr. John Radcliffe, Executive Office, the Church House.

Mrs. Sarah Elizabeth Matos, mother of the late Rev. Walter A. Matos, sometime rector of Trinity Church, Swarthmore, died at her home in Swarthmore, on Sunday, November 16, in her 88th year.

(Continued from Page 111)

Mr. Johnson made an eloquent and effective speech describing the need of the colored people. There is no hospital for colored people in the whole area. Private hospitals, except in rare instances, are closed to them. The Duke Foundation is so impressed with the need that it has offered \$60,000 towards the cost of providing a hospital. The Rosenwald Foundation, under the inspiration of the Sears, Roebuck Co., looked over the ground and has pledged \$25,000. The Diocese of Pennsylvania has promised \$25,000 as a part of its share in the Church's Advance Work Program.

It is proposed to build a modern hospital in every respect with a training school of nurses and with opportunity for young colored doctors to spend their internship there. Mr. Johnson divided the \$25,000 which Pennsylvania has agreed to raise so that parishes may take certain items like x-ray equipment, operating room, etc.

It was decided that so far as possible the Convocation of Chester would devote its energies to raising the \$25,000 needed. Already some parishes have promised amounts for Bishop Creighton's work in Mexico and Bishop Schmuck of Wyoming so that parishes outside of the Chester Convocation may also want to help make up the amount for the hospital.

Dean Bird asked in any parishes were able to state the progress they had made in the Advance Work Program. About fifteen parishes there and then pledged help of varying amounts and some have sent their pledges of enthusiasm and money since the meeting.

The afternoon session of the Convocation was taken up with the reports of the Missionaries, a talk on the Young People's Fellowship by Miss Bertha Johnson and a talk on plans for getting the money for the Advance Work Program by Mr. C. Fenno Hoffman.

When Dr. Schiffer reported the need of a small organ for the basement of Holy Comforter, Aronimink, and then being offered one for \$125 by a Lutheran Church in Germantown, the entire amount was immediately raised for him on the floor of the Convocation.

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MEETING OF WOMAN'S AID CONVOCATION OF CHESTER

The fall meeting of the Woman's Aid of the Chester Convocation was held October 30 at Holy Sacrament, Highland Park. Dean Bird celebrated the Holy Communion. Mrs. Charles W. Shreiner, Chairman of the Woman's Aid, proved to be a splendid presiding officer and conducted the business in a masterly fashion.

Report was made that Bishop Taitt had purchased a cloak in England with the gift presented to him by the women. Dean Bird reported on the Missions and spoke on the Advance Work Program. The Rev. Robert I. Johnson, of New Bern, N. C., also spoke on the hospital the Church is trying to give for the many colored people in that part of North Carolina. Mrs. J. Cheston Morris also spoke on the women's part in the Advance Work Program.

At the after luncheon session it was decided to give St. Mary's, Warwick, \$250 to complete the \$400 given for the pointing of the rectory. Trinity, Collingdale, also received \$150 to pay interest on the mortgage on the rectory. The Pledge of the Woman's Aid to the Diocesan Campaign Fund was made up for the year, amounting to \$2000.

Bishop Taitt, who had been delayed from earlier attendance on the meeting by his being present at a Convocation meeting, arrived at the afternoon session, and made a strong speech congratulating the organization on its members and their enthusiasm, and seconding the plea for the hospital at New Bern. It was voted to make an extra effort and give all money over and above the \$2000 pledged to the Diocesan Campaign Fund to the Advance Work Program at the spring meeting.

NORTH PHILA. CONVOCATION

The regular meeting of the Convocation of North Philadelphia was held in St. Paul's Church, Aramingo, on Tuesday, October 14. Two special fields of work in addition to the regular missionary reports came up for discussion and the presenting of reports. One was the new center for colored work referred to elsewhere in this issue, the other the Italian work under the Rev. Mr. Biagini. The committee having the question of the plans for this latter work in charge reported through Mr. Klink that a lot adjoining the present chapel had been purchased for \$3500. The present buildings on this site are to be torn down and a new chapel erected for this work with \$10,000 already on hand. This will relieve a serious condition of overcrowding and give a much-needed opportunity for development.

Deaconess Young brought in a report of a most active summer's work at St.

John's House, with its summer school, playground, summer camp, trips and outings, dancing classes, etc. Funds contributed by the Woman's Aid made possible the payment of a worker here during the summer.

A bountiful supper was served by the Girls' Friendly Society of the Parish, under the direction of Mrs. Hall, the Rector's wife. Following the supper Bishop Taitt gave an address. He touched on the value of the convocation system, and stressed the importance of our realizing that work of each individual church is the work of the whole Church. He did not, he said, sympathize with the idea of breaking down parochialism. Rather we should aim to strongly support the parish, in order that the parish might not only serve its own field but reach out into the larger field of Missions. Each member of the Church ought to think of every mission of the Church as his particular work and responsibility.

F. B. H.

SOUTH PHILA. CONVOCATION

The Convocation of South Philadelphia met at the Church of the Holy Apostles, on Tuesday, October 28. This Convocation has little missionary work which falls under the purview of the Diocesan Department of Missions, but as there are great numbers of negro and foreign people resident within its confines there is much need for social service work. Various parishes are taking care of most of the work being done among the colored people, and there is a good piece of work being done among the Italians, the cost of which is being shared between the Diocese and certain congregations. We have no work, or very little, among folk of other races.

After the Convocation supper Bishop Taitt spoke about the Conference of Bishops at Canterbury, and Mr. C. Fenno Hoffman and Mr. C. C. Morris made appeals on behalf of the Forward Movement.

God must look at South Philadelphia with a wondering and condemnatory gaze, for instead of a few parishes of a united Church, ministering to all in the spirit of love and brotherhood, we have churches for the well-to-do and churches for white people and churches for colored people, churches for the Italians, and churches for the Orthodox, churches ornate in structure and formal in rigid conformity to old orthodoxies and dozens of little "Kitchen churches" devoted to the left-over of an out-moded Biblical precept.

A cross-section of America's religious life, strange, variegated, potent for

(Continued on Page 125)



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(Continued from Page 122)

good if rightly directed, and challenging us to move on and up from things as they are to things as they ought to be.

Missions? Foreign Missions? Domestic Mission? They are here at our very doors; yes, right in our midst. "These ought ye to have done, and not to leave the other undone," so runs a bit of advice from a very high source.

GERMANTOWN CONVOCATION

Owing to the meeting of the Provincial Synod in Philadelphia the regular fall meeting of the Germantown Convocation was not held in October but was postponed until Tuesday, November 18, when the Convocation assembled in the House of Prayer, Branchtown.

Bishop Taitt officiated at the celebration of the Holy Communion at the 11 A. M. service in the church, assisted by the Rev. H. W. Gernand, rector of the parish, and the Rev. N. Herbert Caley, rector of St. Alban's, Roxborough. The Rev. William B. Beach, rector of the Church of Our Saviour, Jenkintown, was the preacher. During the luncheon which preceded the afternoon business session Bishop Garland and Mr. Isaac Starr, of St. Paul's, Chestnut Hill, Chairman of the Finance Department of the Executive Council, each made stirring addresses on the

Church's Advance Work Program and the share in that work which the Diocese of Pennsylvania has assumed. On behalf of the Convocation, Mr. Thomas B. Stockham, of Morrisville, expressed appreciation for the gracious and hospitable welcome accorded the Convocation by the House of Prayer Parish, and also thanked the ladies of the Parish for the bountiful and delicious luncheon.

At the business session, which was unusually brief, only routine business was transacted. In the absence of Dean Caley, who was suffering from an attack of grip, the Rev. Malcolm E. Peabody presided over the business session.

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MISSION IN LIBERIA

Sisters from an English Order, the Community of the Holy Name, are to undertake work at the Holy Cross Mission in the Liberian hinterland. This is the outcome of a long-standing need for women to work among African girls and women while the Holy Cross Fathers are carrying it forward among boys and men. Five Sisters, it is hoped, may go out to Liberia in February.

"How is it, Katie, that I never see you at Sunday School?" asked the vicar's wife. "Oh, please ma'am, I'm having music lessons; mother doesn't want me to take up religion till later."

—London Post.

Among those who are studying India this year is a class of Chinese nurses in the Church General Hospital, Wuchang, China.

Scene—Sunday morning in a drugstore.

"Can you give me change for a dime, please?"

Druggist—Certainly, and I hope you enjoy the sermon.

"In the middle of one of my pieces he put his head in hands and said, 'O heavens! O heavens!' very reverently."

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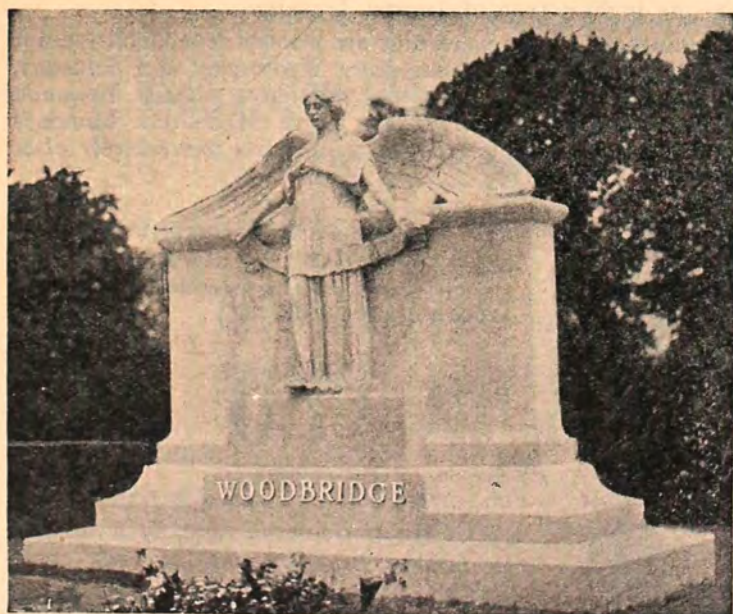
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Confirmation Appointments for December and January

Dec. 5.—Friday.

Evg.—Stonehurst, St. Giles, the Bishop.

Evg.—Germantown, St. John Baptist, the Bishop Coadjutor.

Dec. 7.—II Sunday in Advent.

A. M.—Roxborough, St. Alban, the Bishop.

A. M.—Germantown, Good Shepherd, the Bishop Coadjutor.

P. M.—Oak Lane, St. Martin, the Bishop Coadjutor.

Evg.—Roxborough, St. Timothy, the Bishop.

Evg.—Germantown, St. Luke, the Bishop Coadjutor.

Dec. 14.—III Sunday in Advent.

A. M.—Calvary, Germantown, the Bishop.

A. M.—Holmesburg, Emmanuel, the Bishop Coadjutor.

P. M.—Rhawnhurst, Ascension, the Bishop Coadjutor.

Evg.—Manayunk, St. David, the Bishop Coadjutor.

Dec. 17.—Wednesday.

Evg.—Elmwood, St. Titus, the Bishop.

Dec. 19.—Friday.

P. M.—Phila., Merciful Saviour Chapel, the Bishop Coadjutor.

Dec. 21.—IV Sunday in Advent.

A. M.—Germantown, St. Peter, the Bishop.

A. M.—Phila., St. John Free, the Bishop Coadjutor.

Evg.—Bridesburg, St. Stephen, the Bishop.

Evg.—Branchtown, House of Prayer, the Bishop Coadjutor.

Dec. 31.—Wednesday.

Evg.—Elmwood, St. Cyprian, the Bishop.

Jan. 2.—Friday.

Phila., Christ, Franklinville, the Bishop Coadjutor.

Jan. 4.—II Sunday after Christmas.

A. M.—Phila., Trinity, Oxford, the Bishop.

A. M.—Phila., St. Paul, Aramingo, the Bishop Coadjutor.

P. M.—Phila., All Souls, the Bishop Coadjutor.

Evg.—Phila., Trinity Chapel, Crescentville, the Bishop.

Evg.—Phila., Emmanuel, Kensington, the Bishop Coadjutor.

Jan. 7.—Wednesday.

Evg.—Phila., Annunciation, the Bishop.

Jan. 9.—Friday.

Evg.—Phila., Holy Trinity Chapel, the Bishop Coadjutor.

Jan. 11.—I Sunday after Epiphany.

A. M.—Phila., St. George, Venango, the Bishop.

A. M.—Phila., Gloria Dei, the Bishop Coadjutor.

Evg.—Phila., St. George, Richmond, the Bishop.

Evg.—Phila., St. Thomas, the Bishop Coadjutor.

Jan. 14.—Wednesday.

Evg.—Phila., Zion, the Bishop.

Jan. 16.—Friday.

Evg.—Phila., St. Andrew, Somerton, the Bishop Coadjutor.

Jan. 18.—II Sunday after Epiphany.

A. M.—Phila., St. Paul, Chestnut Hill, the Bishop.

A. M.—Phila., St. Bartholomew, the Bishop Coadjutor.

Evg.—Phila., St. Nathanael, the Bishop.

Evg.—Phila., St. Mark, Frankford, the Bishop Coadjutor.

Jan. 21.—Wednesday.

Evg.—Phila., St. Luke, Kensington, the Bishop.

Jan. 23.—Friday.

Evg.—Phila., St. Matthew, Oxford Circle, the Bishop Coadjutor.

Jan. 25.—III Sunday after Epiphany.

A. M.—Phila., St. Gabriel, the Bishop.

A. M.—Phila., Holy Communion Chapel, the Bishop Coadjutor.

Evg.—Phila., Good Shepherd, Kensington, the Bishop.

Evg.—Phila., St. Simeon, the Bishop Coadjutor.

Jan. 28.—Wednesday.

Evg.—Phila., All Saints, Moyamensing, the Bishop.

Jan. 30.—Friday.

Evg.—Phila., St. Augustine, the Bishop Coadjutor.

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A Christmas Bazaar will be held in St. Clement's Parish House, Twentieth and Cherry streets, Wednesday and Thursday, December 10 and 11. The entire proceeds of the Bazaar will be given for the Parish's Missionary apportionments.

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(Continued from Page 107)

the road into a slippery glue, making travel almost impossible. At a most perilous point in the ascent a huge car came bearing down upon the journeying missionaries slipping and sliding and passed them only to go into the ditch. All hands out to get the car onto the road! There was Miss Randall, pushing and pulling with the rest, ankle deep in slithering mud. The missionaries said there were unmistakable signs of boot-legging activities. After playing the good samaritan successfully the party went forward arriving at Atlantic City in time for supper and a splendid service in the little church on the hill which has borne its quiet testimony for many years—that our great Church cares for even the remotest spots.

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"Won't you try this plan again, for it brings those on the firing line closer to you as well as the message of Christ to isolated souls on the very fringe of this great country?

"DOROTHY QUINCY HASTINGS."

Judge—Prisoner, the jury finds you guilty.

Prisoner—That's all right, Judge, I know you're too intelligent to be influenced by what they say.

Meek—I forgot myself today and spoke sharply to my wife.

Peck—Did she resent it?

Meek—For a moment she did. But Maria is a fair-minded woman—after she had thought it over she shook hands with me and congratulated me on my bravery.—*Boston Transcript*.



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By J. Wesley Ingles

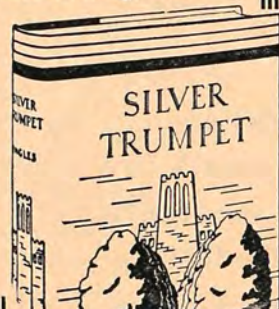
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An inspiring preface has been written by Bishop Taitt in which he stresses the watchword of this year's Calendar which is "Forward." What could be more appropriate at a time when our thoughts are all directed toward the Advance Work? Surely, as one turns the pages of the Calendar, week by week, he will be struck by the amazing work that has been accomplished, in nearly every case under the most adverse circumstances, and will not fail to catch a glimpse of the possibilities which lie ahead if we will but put our shoulders to the wheel and push—forward.

Japan, Hawaii, China—Negroes, Indians, Eskimos—pass in procession before us, while suitable prayers, meditations and Bible readings are provided, day by day, for our use. In addition, at the back of the Calendar we find a directory of all our missionaries in the field, and a calendar of the year on one page. All this for fifty cents, the Calendars being readily obtained at the Church House.

Those who already use *The Church Missionary Calendar* need no introduction, nor are the above lines directed to them; they realize its value. But it is our hope that more Church people will avail themselves of this opportunity to learn about the Church's work, that they in turn may labor and pray more intelligently.

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EDITOR TAKES VESTRYMAN FOR A RIDE AND DIOCESAN PAPER WINS A SUBSCRIBER

In a letter to the editor of the Diocesan paper the rector of a parish in the Los Angeles Diocese directs attention to the discovery that only one member of his vestry was subscribing to the Diocesan paper.

His letter to the editor begins with the request that subscriptions be entered to the paper for all the members of the vestry, and enclosing the individual subscription price with the name and addresses of the vestrymen.

The rector adds that one of the most deadening things that can ever come to any preacher is a realization of the fact that from Sunday to Sunday, the great majority of his hearers do not give a minute to enlightening their minds on what the Church is doing and trying to do.

"The great mystery of it all," he adds, "is that—measured in terms of what the average church-goer reads and knows about the great constructive program of Christian work in this Diocese, in the nation and in the world—the great mystery is not that our people give so little, but really that they give so much.

"When I presented this matter to my vestry I found that only one of its members was taking any Church paper whatsoever, and he was taking it because of a very pleasant ride he had with the inspiring editor. This lone vestryman told me only the other day that he certainly was glad to receive this interesting paper. My vestry at once accepted my suggestion. . . . Once they receive the paper and we can get them into the habit of reading it, I know they will be infinitely more useful vestrymen than they have ever been before."

Since in search of truth the way may lead through fire, why consider rain, wind or snow as worthy of notice?
—*Japanese Proverb.*

If you are willing to be a dyer or a blacksmith for three years, you may rise in the world.—*Japanese Proverb.*

If you would climb the tops of the peaks that seem to pierce the sky, there is a way.—*Japanese Proverb.*

Evidence is better than argument.—*Japanese Proverb.*

While violence is passing by, reason withdraws.—*Japanese Proverb.*

Poor speakers talk a long time.—*Japanese Proverb.*

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MISSIONS AND THE CLERGY

By THE REV. CHARLES E. TUKE

I had a long talk with a splendid lay-
man during the summer who is deeply
interested in furthering the missionary
program of the Church.

He took the ground that people will
give generously for all good purposes
when they are informed of the need.
He illustrated by referring to the large
sums raised for hospitals at home and
for community centers. He felt that
the clergy did not always speak of
Church extension work when they had
opportunity. He had visited many
churches and noted how seldom the sub-
ject of missions was touched upon. I
agreed with him.

There are rectors who have not in-
terested their people in missionary work.
They seldom, if ever, preach missionary
sermons. They do not speak to the
vestry of the obligation of the parish
to pay its quota. They do not invite
representatives of the National Council
to enter their parishes to tell their peo-
ple of the Church's needs in the domes-
tic and foreign fields. But such men,
I believe, are exceptions.

The majority of the clergy are inter-
ested in missions. If they were not,
missionary giving would be a mere pit-
tance. That the Church has done what
it has for this great cause of Christ is
due directly to the clergy. If it is fair
to blame the clergy for missionary fail-
ure, I feel that it is just to credit them
with the tremendous increase in the
missionary work of the Church which
has marked the last ten years. But we
must keep at it. We must educate the
children. We must keep our people in-
formed of the heroism, of the great
achievements, the medical and educa-
tional work carried on by modern mis-
sionaries. The field is not foreign. It
begins at home, but it does not end
there.

CONFIRMATIONS, MAY 14 TO NOVEMBER 19, INCLUSIVE

May

- | | |
|---------------------------------|----|
| 15. Valley Forge Military Acad- | |
| emy | 1 |
| 17. St. David, Radnor | 1 |
| 18. Advent, Kennett Square | 5 |
| 18. St. Michael, Yeadon | 13 |
| 20. St. Philip, New Hope | 1 |
| 23. Home for Consumptives | 2 |
| 25. Holy Trinity, West Chester | |
| (including 2 received) | 16 |
| 25. Ascension, West Chester ... | 4 |
| 29. St. Alban, Olney | 13 |

June

- | | |
|----------------------------------|----|
| 1. Holy Redeemer | 20 |
| 1. Incarnation, Morrisville | 11 |
| 3. Byberry | 39 |
| 8. Christ, Media | 7 |

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12. Phillips Brooks (including 2 for Crucifixion)	14
15. St. Andrew, West (including 1 for St. Matthew, Oxford Circle)	13
15. St. John Evangelist, Philadel- phia (including 6 privately)	73
15. Transfiguration Mission	3
17. Church House Chapel, for Byberry	8
22. Calvary, Rockdale	13
22. St. Mary, Philadelphia	4
25. Church House Chapel, for Epiphany, Sherwood	1
July	
6. St. Augustine, Norristown ..	15
21. St. Paul, Chester	6
Sept.	
7. Church of the Saviour, for St. Michael, Yeadon	1
Oct.	
6. Church of the Saviour, for St. Stephen, Wissahickon	4
12. St. James, Langhorne	3
12. Grace, Hulmeville	1
12. Holy Trinity, Lansdale (in- cluding 3 for Emmanuel, Quakertown)	14
12. St. Paul, Edgely	6
19. All Saints, Fallsington	11
19. Pro-Cathedral, for St. John the Divine	3
20. Church House Chapel, for St. Andrew, Philadelphia..	1
24. Christ, Eddington	4
26. St. Peter, Weldon	14
26. St. Wilfred, Dolington	1
26. St. Luke, Newtown	5
31. St. Aidan, Cheltenham	8
Nov.	
2. St. Paul, Oaks	8
2. Epiphany, Royersford	3
2. St. Peter, Phoenixville (in- cluding 1 received)	14
5. Holy Trinity, Conshohocken	2
9. Holy Nativity, Rockledge ..	11
9. St. Thomas, Whitemarsh (in- cluding 3 for Trinity, Am- bler)	23
9. St. James, Perkiomen	7
12. St. Andrew, Yardley	13
12. Nativity, Germantown	13
16. Huntingdon Valley Chapel (including 1 received)	6
16. Washington Memorial Cha- pel, Valley Forge	3
16. All Saints, Norristown	21
17. Church House Chapel, for Holy Comforter, Arono- mink	1
19. Calvary, Conshohocken	11
21. Epiphany, Germantown	17

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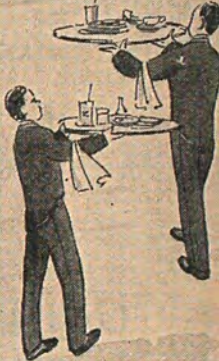
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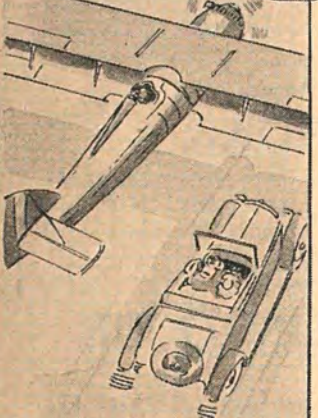
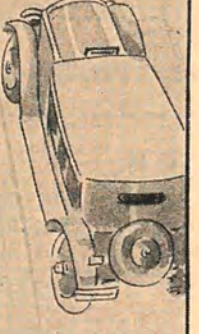
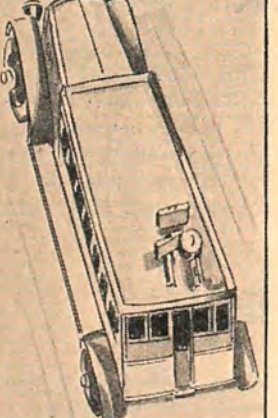
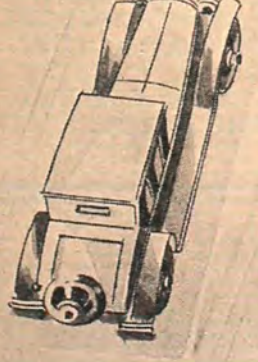
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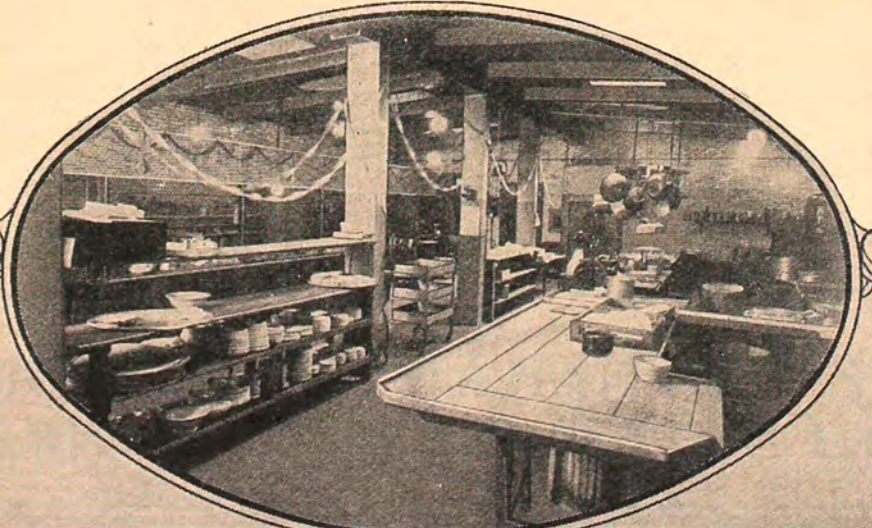
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In Memoriam

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

HENRY BRINTON COXE

The following resolution was adopted at a special meeting of the Vestry of the Church of the Messiah, at Gwynedd, on Sunday, October 26, 1930:

"It is with profound sorrow that we, the Rector and Vestry of the Church of the Messiah, record the death of Henry Brinton Coxe, for many years a faithful and honored communicant and Rector's Warden of the Parish. In his un-failing and active interest in all that pertained to its welfare, his ready and generous support of its work, his regularity and devotion in worship, he held an unique place amongst us. As friend and neighbor as well as Churchman, he was extraordinarily beloved, and all who knew him feel keenly the sadness and the greatness of their loss.

"Be it resolved that we hereby express our deep appreciation for all that Mr. Coxe was and meant to the Church of the Messiah; our sense of bereavement as a Parish, and our great sympathy with his family in their sorrows.

"Be it resolved further that this minute be incorporated into the Parish records and a copy sent to Mrs. Coxe."

"Here and There, etc." (3 Col. Head)

During the period when the Rev. Robert I. Johnson, of New Bern, N. C., was in the Convocation of Chester, speaking in behalf of the hospital for colored people at New Bern, his speaking engagements in the Convocation included the following: October 26, All Saints, Wynnewood and Good Shepherd, Rosemont; October 28, Convocation meeting, Men's meeting, St. Asaph's, Bala; October 30, Woman's Aid of Convocation; November 2, St. Paul's, Downingtown, and St. Mary's, Ardmore.

REV. FREDERICK D. WARD

The Philadelphia Branch of the Clerical Union for the Maintenance and Defense of Catholic Principles, takes note, with sincere sorrow, of the death of the Rev. Frederick Dunham Ward on September 20 last.

The memory of Father Ward will ever recall, to us who have known him, the vision of a faithful priest; a man of sound learning, gentle and unassuming, yet firm in his fidelity to the Catholic faith and in the practice of the Catholic religion. Truly a companion of the Holy Saviour.

Quietly, courageously he bore the burden of the care of a parish distracted by defections to another communion,

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and suffering increasingly the losses of a changing neighborhood.

To many of the clergy he was perhaps best known and loved in the intimate relationship of Confessor.

His service to the Clerical Union as Secretary of the Philadelphia branch for nearly twenty years was marked by the same willing devotion to duty that characterized his priestly life.

May God grant him the rest and peace of those who "die in the Lord" whose "works do follow them."

CHARLES L. STEEL,
G. HERBERT DENNISON,
For the Clerical Union.

Attested by

CARL I. SHOEMAKER,
Secretary of the Clerical Union.

REV. FREDERICK D. LOBDELL
AND REV. HARRY RANSOME

On Sunday, May 4, 1930, in Georgetown University Hospital, Washington, D. C., occurred the death of the Rev. Harry Ransome; and on Thursday, September 18, at Rutherfordton, N. C., the death of the Rev. Frederick Danforth Lobdell.

Each of these priests was at one time actively associated with the Philadelphia Branch of the Clerical Union, and though through removal or other cause, their activity among us ceased, they ever maintained the standard of our holy religion: Father Ransome, as rector of Christ Church, Media, and in his outstanding work among the wayward girls at Sleighton Farms; and Father Lobdell among the mountaineers of North Carolina and in the U. S. Veterans' Hospital at Oteen.

We desire to record our appreciation of the loss to the Church in their deaths. May they rest in peace.

CHARLES L. STEEL,
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For the Clerical Union

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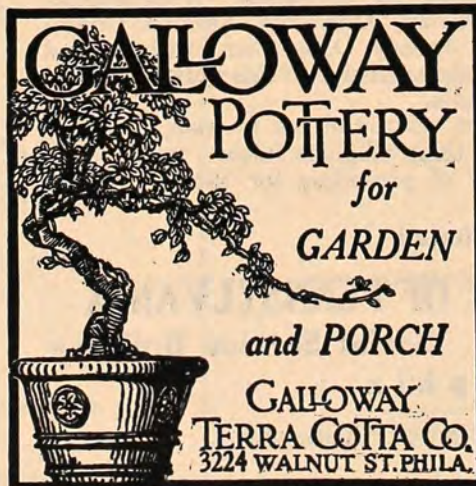
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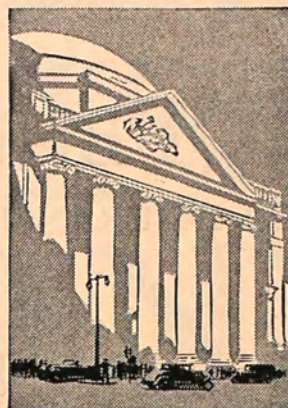
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